The Pulpit

A Journal of Contemporary Preaching

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

J. Robert Nelson:

Gluttons and Drunkards— Or Christian Brothers?

Gerald Kennedy • The Rich Fool

Francis B. Sayre, Jr. • The Meat of Gladness

Roy C. Buck • The Joyful Noise

Lawrence L. Gruman • God or Godot?

Carl N. Edwards • Crippled Faith

Leslie Conrad, Jr. • Preacher, You're Underpaid!

RICHARD S. EMRICH • THE GREATNESS OF LINCOLN

VOL. XXX, No. 7 JULY 1959

The Pulpit

Published monthly by the Christian Century Foundation, 407 S. Dearborn St., Chicago 5, Ill. Founded 1929 by Charles Clayton Morrison as a journal of contemporary preaching.

THEODORE A. GILL, *Editor*
HAROLD E. FEY, *Contributing Editor*
MARTIN E. MARTY, *Contributing Editor*
EDWARD W. WARNER, *Editorial Associate*
LEONARD S. MEYER, *Business Manager*
FERN KOELLING, *Editorial Secretary*

Editorial Associates

Conrad Bergendoff, Pres., Augustana College
Oscar F. Blackwelder, Reformation Lutheran, Washington, D. C.
Harold A. Bosley, First Methodist, Evanston, Ill.
George A. Buttrick, Harvard University
Henry Hitt Crane, Central Methodist, Detroit
Edwin T. Dahlberg, Delmar Baptist, St. Louis
Russell V. DeLong, Dean, Nazarene Theological Seminary
Frank B. Fagerburg, First Baptist, Redlands, Calif.
Theodore P. Ferris, Trinity Church, Boston
C. Willard Fetter, First E.U.B., Dayton
Jack Finegan, Pacific School of Religion
O. A. Geiseman, Grace Lutheran, River Forest, Ill.
E. S. Hjortland, United Ev. Lutheran, Oak Park, Ill.
E. G. Homrighausen, Princeton Theological Seminary
Ernest Marshall Howse, Bloor St. United Church, Toronto
William H. Hudnut, Jr., Third Presbyterian, Rochester
Homer A. Jack, Unitarian, Evanston, Ill.
Gerald Kennedy, Bishop, Los Angeles Area, Methodist Church
Harold L. Lunger, Brite College of the Bible, Fort Worth
George A. Mastrantonis, St. Nicholas Eastern Orthodox, St. Louis
Benjamin E. Mays, Pres., Morehouse College
Robert J. McCracken, Riverside Church, New York
Frederick M. Meek, Old South Church, Boston
Roy Pearson, Dean, Andover Newton Theological School
Harold C. Phillips, First Baptist, Cleveland
James A. Pike, Episcopal Bishop of Calif., San Francisco
Liston Pope, Dean, Yale Divinity School
Edward Hughes Pruden, First Baptist, Washington, D. C.
James H. Robinson, Church of the Master, New York
Paul M. Robinson, Pres., Bethany Biblical Seminary
Frederick W. Schroeder, Pres., Eden Theological Seminary
S. M. Shoemaker, Calvary Episcopal, Pittsburgh
Ralph W. Sockman, Christ Methodist, New York
Alan Walker, Methodist Missioner to Australia

35 cents single issue.
$4 a year in U.S.A. and Canada.
$4.50 foreign.

Copyright 1959 by Christian Century Foundation. Second-class postage paid at Chicago, Illinois and at additional mailing offices.

CONTENTS: JULY 1959

SERMONS

Gluttons and Drunkards — Or Christian Brothers? ..... *J. Robert Nelson* 4
The Rich Fool ..... *Gerald Kennedy* 9
The Meat of Gladness ..... *Francis B. Sayre, Jr.* 13
Stop, Look, Listen! ..... *Anderson D. Clark* 15
The Joyful Noise ..... *Roy C. Buck* 17
Waiting for God or for Godot? ..... *Lawrence L. Gruman* 18
Crippled Faith ..... *Carl N. Edwards* 21

ARTICLES

The Greatness of Lincoln ..... *Richard S. Emrich* 6
Preacher, You're Underpaid! ..... *Leslie Conrad, Jr.* 26

FEATURES

Book Reviews 28
Memo 3
Prayer 20
Pulpit Calendar 28
Pulpit Post 2

PULPIT POST

Disagreements

SIR: The article on funerals in The Pulpit (May) seemed to this reader to express as many non-Christian attitudes as it condemned. An attempt to be witty and sophisticated in the presence of death is foreign to the gospel. A pastor who can write, "My heart leaped for joy one time when I noticed a fly sneak into the casket just before it was closed," is a pastor out of touch with the shaken souls of people who confront death. One is justified in wondering if a pastor whose mind operates in that fashion is competent to proclaim the Christian understanding of death.

The author revealed an impatience with funeral customs that springs out of an unrealistic attitude toward the physical body. He entertains the fantasy that the human mind is capable of conceiving clearly of the soul without a body. This is an impossibility for a healthy mind, not to mention a mind in a state of shock or extreme grief.

Reinhold Niebuhr has performed a service by reminding us that we err in assigning a higher value to the idea of the immortality of the soul than to the resurrection of the body. The fact is, as he points out, that both of these concepts are entirely beyond human experience and therefore equally inconceivable. The resurrection of the body, however, does take into account the human inability to disassociate soul and body.

The only souls we have ever known have had bodies and for ministers to expect grieving relatives at the moment of death to lose interest in a body is to expect the impossible. The body that lies there in the casket was never before separated from the personality. At the very least, it is a powerful symbol of the personality, indissolubly linked in the minds of the mourners with the person. Why then should a minister object to the attention paid to the body at a funeral? Has he any better symbol to display? Or does he imagine that human beings need no symbols to assist them in their struggle to perceive the invisible?

In heaven we may function entirely as souls and directly perceive the spiritual. But funerals are not held in heaven. They take place on earth and they involve a human body as well as a human soul. To imagine otherwise is to play a game of "let's pretend" and grieving survivors are never in a mood to play that game.

CAXTON DOGGETT
The Methodist Church
Winter Park, Florida

SIR: I have just been reading the current issue of The Pulpit, and most of what I see there clinches a determination which has been in my mind to write to you about the contents of

(Continued on page 31)

The Pulpit

A Journal of Contemporary Preaching

VOLUME XXX | JULY 1959 | NO. 7

Memo:

FROM TIME to time the generous spirit of the esteemed editor of this journal combines with the demands of his schedule to offer some erstwhile sturdy soul on the staff the chance to speak his piece. Presumably, one waits long, lonely, frustrated months for the break that will enable him to rush in with highly precise observations with which to stun the theological and poetic sensibilities of those who for one reason or another regularly peruse these pages.

And I ought to be able to do it. My job, as T.A.G. has described it, is to help turn "colleagues' hopes, glimmers and good intentions into a magazine." Among other things this means reading the manuscripts that regularly come our way. Surely this angle of vision ought to produce a view worth sharing. But I'm not so sure. The torrents of impressions are there all right; it's the refinement of these multiple sensations into communicable categories that all of a sudden looks insurmountable. Sum it all up? Maybe in a pithy sentence or two barked to secretary Fern Koelling or flung at sprinting associate editor Martin Marty, or more likely in twelve bound volumes at $6.50 each — but in two columns, 98 lines, one page? Never! Or at least, not yet. All those sermons just won't let me.

One thing does push for some attention. Since most comments about The Pulpit are necessarily in terms of the material we do publish, it could be helpful to ramble on a bit about the more than ninety per cent of submitted material which we are not able to use. I am sure that the rejection card enclosed with each returned manuscript seems heartless and abrupt to those who receive them. Since we cannot possibly write personal notes or the critical appraisals which are frequently requested, there seems no way to avoid this apparently calloused response. But my point is that such suffering is not all one-sided. Many of the covering letters included with sermons sent in give poignant clues to the situations and persons out of which the proffered work has come. It is not hard to resonate with the bewitched, bothered and beleaguered pastor who has come up with a solid concern in especially telling form which he wants recognized and circulated among a wider audience. The "hopes, glimmers and good intentions" are really there — and we feel them, enough sometimes to wish we were as hard-bitten as that rejection slip must look.

Those of you who have had thoughtfully prepared, spiritedly delivered, enthusiastically received sermons returned to you must surely have some intense moments of questioning about just how selection is made anyway. Actually, of course, a great number of factors figure in the process of choice. Often we return material which we acknowledge to be as "good" as what we accept; the conflicts at this point involve duplication of theme, illustrative material or event in the church year. Another controlling pressure is that we solicit a number of manuscripts which prelimits the space available for unsolicited material. Then, there is that "indecent" but inevitable category of "editor's whim"; we would like to think of this as "sensitive intuition" but circumstance and opinion do not always permit the comfort of such a satisfying label. And beyond these markings on the "Do we or don't we?" scale is the area designated by the unavoidably hard saying: "This really isn't very good." (We have had manuscript readers who insisted that their personalities demanded a "Horrors!" notch into which the indicator sometimes fell with a considerable thump!) "Not meeting the editorial needs" may mean any one or combination of these factors.

Behind these more matter-of-fact points of focus lie the theological, ecclesiastical and artistic sensibilities out of which each editor responds to a given sermon or article. My particular set of subtleties in this regard prompts me to light into the mail basket with the third sensibility tending to challenge the other two. This means that when the preacher celebrates the Christian tradition, he is asked to do it with imagination; when he speaks prophetically, he is asked for sensitivity and openness to the turbulent and exciting modern world; and when he comes to writing a sermon for publication, he is asked to face the creative demands of the written word as something different from the spoken word, a difficult but rewarding distinction once it is honored.

Yours in the joys and tribulations of a journal of contemporary preaching,

EDWARD W. WARNER

Gluttons and Drunkards— Or Christian Brothers?

By J. Robert Nelson

Behold a glutton and a drunkard, a friend of tax collectors and sinners. Luke 7:31-34.

IT IS continually disconcerting to respectable Christians that in the Gospels the favored people in Jesus' sight were the penitent sinners The villains of the story were without exception the most upright and religious of men, the members of the Pharisee party. Most of us in the church today are reminded that we usually resemble the Pharisees more than the penitent sinners. And our churches have often and rightly been criticized for adding new members whom they simply change from publicans into Pharisees.

But what was the sin of the Pharisees which made them so vulnerable to Jesus' lacerating attacks? Legalism, self-righteousness, pride? Yes, all of these. But underlying them all was their basic sin of the *closed mind.* In Jesus' discourse on John the Baptist he was addressing large crowds, a motley collection of the idle, curious, suspicious and interested. But Luke makes it clear that Jesus' target was the mind of each Pharisee present, the closed mind he wished to penetrate with his words of truth.

Our Lord was speaking of the prophet John and of himself. And he asked why it was that neither the divinely appointed forerunner nor the Messiah himself was accepted by these most holy and fastidiously righteous of the Jews. Why should the Promised One, the Anointed of God, the Coming One come unto his own and not be received by them?

We have much to learn from Jesus' answer, which he gave in both satire and parable. It was their closed minds, their preconceived beliefs and ideas, their prejudged conclusions as to how almighty God should act to save his people. The fault which he singled out for ridicule and disdain is precisely the manifest sin of many of us Christians today.

Look first at this John the Baptist. What was his appearance? If you go to Paris and visit the Louvre Museum you will see Leonardo da Vinci's painting of John, leaning upon his staff, handsome and smooth of skin, almost effeminate. But this is not the image of John the Baptist we perceive in the Gospels. It is better to go to Colmar in Alsace and there behold the great altar painting of Matthias Grünewald, where John is more honestly portrayed. He is a gaunt, scraggly hermit from the desert, dressed in animal skins, unshaven and emaciated. It was this kind of messenger whom God sent to announce the advent of the Messiah. And of John it was declared by Jesus that he was the greatest of all those born of woman.

But the respectable people, the nice religious people looked with horror upon this crude desert-dweller, making his fantastic claims. Surely they could not believe that the holy God would use such a creature for his highest purpose. If God were sending his messenger to Israel, why this repulsive "skid row" character whom you could never invite into your living room or introduce to friends at church? Should not God have sent a more decent kind of gentleman, say a theological professor, or at least a successful city preacher? But this John — ugh! He is uncouth and unlearned. He is crazy. He has a demon!

And what about Jesus of Nazareth, whom John proclaimed? Here our judgment upon the two great artists must be reversed. For the Jesus we meet in Luke is not at this point the kind of dying Savior painted by Grünewald, the Jesus suffering hideously upon the cross, his face contorted in anguish, his body covered with sores and twisted in pain. Rather, the famous scene of the Last Supper by da Vinci in Milan comes closer, especially when we see the face of Jesus as it has been recently restored to its original character. Here Jesus is mild and composed, masculine, com-

---

J. Robert Nelson, *dean of the Divinity School at Vanderbilt University and professor of theology, was for four years secretary of the Commission on Faith and Order of the World Council of Churches. He has served also as director of the Wesley Foundations at the Universities of North Carolina and Illinois, pastor of the Methodist Church in Essex, New York, and chaplain in the Marine Corps at Guam, Japan and China. A graduate of DePauw University and Yale Divinity School, he received the Th.D. degree from the University of Zurich.*

passionate and friendly. Jesus comes not as a fanatic from the wilderness, but as an almost jocular rabbi, affirming life's goodness, consorting with all kinds of people. He attended wedding feasts, called himself at times the "Bridegroom," and even foretold the joy of the Kingdom of Heaven as a wonderful banquet. But the moralists, and purists and puritans arched their eyebrows and sneered, "Behold, a glutton and a drunkard."

Now do we see the point of Jesus' words to those who despise and reject the work of God? Neither the ascetic John nor the sanguine Jesus fitted the Pharisees' preconceived idea of the Messiah and his forerunner. They had the truth already, and plenty of scriptural authority to support their belief. Even almighty God could not take them by surprise. Even God could not take action for man's salvation except on their terms. Theirs was the sin of the utterly closed mind.

It is this trait of the Pharisaic mind which causes immeasurable misunderstanding, discord and grief within and among the churches today. Why do we see so much contention, division and coldness of heart even among those who have accepted Jesus Christ and have entered into the life of his community, the church? Because God's way of working among other Christians seems odd and unfamiliar to us, we are all the more sure that ours is the right way. Because other Christians do not want themselves to be melted down and recast in our own distinctive mold, we disown them and see in them no reflection of the face of Christ.

Something Gone Wrong

Look at the ordinary local congregation. It is intended to be the very embodiment of the love of Christ, the local manifestation of the household of God. But something has gone wrong. Instead of harmony, mutuality and brotherly love there is often factionalism and petty strife. Ignoring the plain injunctions of the gospel to "keep the unity of the Spirit in the bond of peace," small-minded Christians encourage gossip, envy, backbiting and bitter enmities. And this in the Church of Christ! This is surely one of the sorriest and most heart-breaking spectacles for one to behold. With much pertinence Robert M. Brown relates the story of a skeptical man who heard a sermon in which the preacher likened the church to the ark of Noah, saying that only those within it could be saved. The skeptic, having seen churches from the inside, remarked sourly that the church is indeed like Noah's ark: "You could not stand the smell of it inside if it were not for the storm outside." So long as church members regard some other members as demonic and others as immoral, a bare approximation to Christian fellowship may be expected in that congregation.

This snobbishness also has a way of insinuating itself into the embattled camps of diverse theological persuasion. The fact that church members as a whole are ill-informed about the trends of Christian theology is usually deplored. Intensive study and thought about the meaning of the gospel and its implications are important for every member. But in some ways it is good that the narrowness and pettiness of the theologians are not more widely known. The rigor of their refusal to read or listen to the exponents of contrary views is exceeded only by their readiness to condemn the same with sweeping generalizations. All those fundamentalists, say some, are fanatics. They have a demon! And these neo-orthodox, say others, are winebibbers and gluttons!

Sour Prejudices

Even more vulnerable to the judgment of Jesus' words are the sour prejudices and hostile animosities of those who perpetuate the denominational divisions in the church. "My Lord," said a British lady to an Anglican bishop, "I understand that you will not bury a free-churchman." "On the contrary, madame," he retorted, "I would gladly bury them all." The denominational bias of most Christians is a good deal subtler than that of the fictitious bishop. But the cold sense of superiority or the withering attitude of condescension are more real and widespread than we like to admit. In Europe this animus of mutual exclusion is often between established church and free church. Elsewhere it exists between high church and low church, orthodox and liberal, and respectable churches of cherished traditions and the so-called sects of the unwashed rabble. These Southern Baptists, exclaims an Episcopalian, have a demon. These Methodists — well, at least they may be gluttons!

"To what then shall I compare the men of this generation?" asked Jesus. You are just like groups of little children, he would say, children playing in the market place. Here is a gang of moppets dressed up in their parents' old clothes, piping a tune and saying, "Come on, let's play like a wedding." But their frivolous joy repels us. Then appears another gang, pretending to weep and wail, and saying, "Come, let's play funeral." But their somber mood annoys us. For the fact is that we will not play games at all except on our rules in comformity with our ideas and beliefs. John the Baptist has a demon. Jesus of Nazareth is a drunkard and glutton. Why can't the others be like us? Why can't they see that we are the right and the righteous?

Strange indeed is the fact that when God chose a man to be our teacher and monitor against the Pharisaic sin of the closed mind, he picked a "Pharisee of the Pharisees," Saul of Tarsus. Within the vast range of his understanding of the Christian faith, the Apostle Paul knew two things

(Continued on page 24)

His Deep, Arresting Spirit Broods Over the Nation

THE GREATNESS

By their fruits ye shall know them.
Matthew 7:20.

I COUNT it one of the privileges of my life to speak to you on this occasion. I do not know any more about Abraham Lincoln than most of you here, and I know far less than some of you; but I will affirm that I love the man, and that wisdom and the grace of God have come to me through him.

It is common knowledge that when one stands too close to a mountain range, one cannot see which mountain is the highest and towers above the rest. It is only at a distance that a true perspective is gained, and the great peak can be distinguished from the foothills. So it was that some who lived close to Lincoln could not see his greatness, and failed to see which speech was great at Gettysburg. So it is that we, 150 years after his birth, are able to see that no American is greater; that he was "the grandest figure on the crowded canvas of the 19th century"; that he represents the America we love as does no other man; that he abides and grows greater with the years; that there was in his simple figure an Olympian quality, a nobility and a grandeur; that he was of God; that it is fitting and proper his kneeling statue should be in this cathedral; and that all of this greatness is revealed in the mood approaching religious awe which we feel when we visit his Memorial. One hundred and fifty years since his birth, and the outline of his figure, towering above his contemporaries, becomes clearer with the distance.

There are, of course, some aspects of his figure which we will never understand, and at which we can only wonder. Trying to understand his strange combination of sorrow and jest, of loneliness and wit, is like gazing into a great forest: you can see so far, and then there is hidden mystery. How was it that in the midst of an age in which histrionic and florid oratory was the style, a man arose — with one year of formal schooling, poor, self-taught — who used language as a clean, chaste and simple expression of his thought? From what mysterious spring did he drink that he would not, could not, fit into the oratorical pattern of his day? And how was it that he who did not strive for beauty yet achieved it? We can never comprehend him, grasp him, wrap him up in a neat package; but we can from his writings see the broad outline of his greatness.

But it is not enough to say that he was wise, moderate, merciful, forgiving, humane, a thinker of the first rank, and because of all these virtues the savior of the Union. We must try to go deeper than that, into the fabric of his mind and spirit, to see why he was these things. He looked at the world in a certain way; he reasoned in a certain manner, and then from the basic unity of his person the specific virtues arose. Great character is not a series of disconnected virtues — like a picket fence — but the great trunk of a tree that organically spreads out its strong branches.

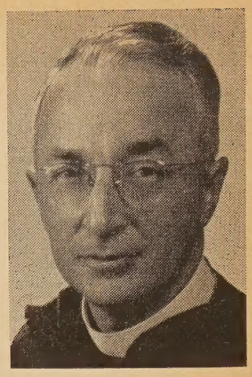
Why was he so great? Why does the poet say that his deep spirit broods over this nation? Why in a few short years after the most bitter of partisan struggles, was he accepted as a nonpartisan and unifying figure?

The Far-Away Look

First, we live in a world where men tend to have their thoughts determined by their immediate interests and surroundings. They are white and think white, rich and think rich, easterners and think eastern. The tragedy of history is not simply that men are prone to obvious evil, but that they put their virtues and nobility at the service of their party or little group. Their virtues serve a limited perspective and a parochial imagination. How few Russians there are, for example, who are able to see the aspirations, interests and fears of America — and vice versa! The result of this is enormous group egos that clash self-righteously with each other.

RICHARD S. EMRICH, *Bishop of the Diocese of Michigan, Episcopal Church, was born in Turkey. He attended Brown University, the Episcopal Theological School in Cambridge, Union Theological Seminary in New York, and received his Ph.D. degree from the University of Marburg in Germany. This sermon was preached in the Washington Cathedral, Washington, D. C., in connection with the Lincoln Sesquicentennial Celebration.*

By Richard S. Emrich



OF LINCOLN

But occasionally, very occasionally, there appears a man like Lincoln who mysteriously rises above background, self-interest and even his age to think and speak for all men. He viewed the world in the deepest perspective and had constantly about him the Olympian outlook. The Lincoln Memorial catches this, but you can see it also in his photographs with their homely grandeur and the far-away look in the eyes.

But most of all we can see this grand perspective in what Lord Charnwood calls the "arresting and simple beauty" of his language. "Four score and seven years ago our fathers" — the far-away look back across the long years to the founding of the nation. He deals with the founding fathers systematically and at length in the Cooper Union Address that, knowing where they came from, his listeners may know where they are. Some men were violently from Massachusetts or South Carolina, but Lincoln had to say "brought forth on this *continent*" with a great sweep of thought. And then in the same address there is the far-away look into the future, "The world will little note, nor long remember, what we say here." Or again with the great perspective, "I shall do nothing in malice. What I deal with is too vast for malicious dealing." Or again, with the Olympian outlook above section or partisanship, "In the present Civil war it is quite possible that God's purpose is something different from the purpose of either party."

Method of Reasoning

Second, there was something truly remarkable about his method of reasoning. We all know that this self-educated man went deeper than most men, and that after a century much of what he said is still strangely fresh. Why is it, as Richard Weaver says, that he is more quoted than the more intellectual Jefferson or the academic Wilson? What can we learn about his method of reasoning?

He was not corrupted by the modern advertising assumption that the average mental age is twelve years, or by a trust in promotional tricks that make all things trivial. He respected the people, and, as Herndon said, would not think of cheating a man out of his vote any more than he would cheat him out of his money. For his own sake and for his hearers he liked to boil a matter down to a terse statement. "I could not sleep, although I tried to, when I got on such a hunt for an idea until I had caught it; and when I thought I had got it, I was not satisfied until I had repeated it over and over again until I had put it in plain language enough, as I thought, for any boy I knew to comprehend . . . This was a kind of passion with me." Herndon says that his opponents were afraid of his condensation. This means that Lincoln never threw a battery of arguments at people, like a scattering shotgun. He went to the essence of the matter; or, as he said, he liked to come at a question like a surveyor, from the north, south, east and west until he had focused it. And then this essence was passed on to the people: "We won't break up the Union, and you shan't." ". . . of the people, by the people, and for the people." ". . . to do the right as God gives us to see the right." "Slavery is a violation of eternal right. We have temporized with it from the necessities of our condition; but as sure as God reigns and school children read, that black foul lie can never be consecrated into God's hallowed truth." These essences of a clear mind soaked down into the public consciousness until he was able to carry the people with him. He was, says Lord Charnwood, "free from ambiguity of thought or faltering of will."

But Herndon says another thing that brings us still closer to the secret of his power, and reveals the effect of his speaking. "All opponents dreaded his originality of idea, his condensation, definition, and force of expression; and woe to the man who hugged to his bosom a secret error if Lincoln got on the chase of it." Or again, "He was the strongest man I ever saw, looking at him from the standpoint of reason and logic. He came down from that height with irresistible and crashing force." Why? Partly it was the condensation we have already mentioned, but more profoundly it was the fact that he based his arguments on a definition of the nature of man, the nature of government, the nature of a nation, the nature of the war.

If you argue from expediency, your words will disappear in the sand; for the circumstances upon which your expediency is based will change. You will be clever but not necessarily wise. But if you argue from the nature of man, from definition, your words will remain; because human nature does not change. Definition implies a general view which goes beyond the immediate circumstances. Definition requires courage, for you have committed yourself. Definition, based upon the nature of man, is reverent reasoning; for you are asserting the given fact, the final fact, the grain of the universe. So, slavery is attacked at dead center as contrary to the grain of the universe, corrupting the nature of the slave and the slaveholder. The facts of human nature, he believed, could be observed. It is God's decree which can never be reversed.

Is free government strong enough to survive, or must it always be smashed by a minority? That was the basic question about the nature of free government which was being tested by the war. Or how, with the Father of Waters flowing through the middle of this nation, do you divide it north and south? The nature of a continent, the nature of man, the nature of government, the defined nature of the war — because he went in his reasoning to the one essential fact as distinguished from the peripheral and secondary, because he went to the argument behind which there is no other argument, his words endure. And some of them came out with thunder and finality. As Lord Charnwood said, he learned to reason with Euclid and to feel and speak with the authors of the Bible.

Religious Stature

Finally, we consider the mystery of his religious stature which includes, of course, all we have said so far. This mystery is simply that of his total person. Formal education is good and necessary, but he was wise and profound without a formal education. Church membership with its means of grace and nurturing fellowship is good and necessary, but he was a saint in politics and a man of God without church membership. Just as in a lonely way he educated himself, so in a lonely way by reading the Scriptures and by profound meditation he nurtured his soul. "By their fruits shall ye know them"; his good fruits reveal he was a good tree. If any man, freed from self, seeks the common good, he is a converted man, said William Temple; by that test he was a converted man. As a young man he was a sceptic, but the trials of his life drove him to God. He became a prophet bearing God's righteous and reconciling word to his people. While the church is as necessary for mankind as is the school, we must always recognize that "The wind bloweth where it listeth," and not try to domesticate the Almighty. We must, at the same time, recognize that in church attendance and Bible reading he did receive the "water of life."

I first sense his tremendous religious statur when his life helped to open up for me th meaning of the Beatitudes. "Blessed are the merci ful" — kindness and mercy were in the fabric o his being. "Blessed are they who do hunger an thirst after righteousness" — "Beyond and abov all skill," says the editor of a great newspaper wh heard him at Peoria, "was the overwhelming con viction imposed upon the audience that the speake was charged with an irresistible and inspiring dut to his fellowmen."

A Certain Majesty

"Blessed are the pure in heart." Purity of hear is, apart from selfishness, to will one thing, tha God's will be done and the good of all the people be served. "Blessed are the peacemakers." "Blessed are ye when men shall revile and persecute you, an say all manner of evil against you falsely for m sake." "Blessed are the poor in spirit," for, know ing their own need, and not arrogant in spirit, the turn to God in their need. "Blessed are they tha mourn." If you truly love men, you must mour when they die in battle. Sorrow is the other sid of the coin of love.

Before closing with three passages in which w will listen to Lincoln's own words, consider thi description of how it appeared to those who hear him. "As soon as he lost thought of himself in hi subject his voice and manner changed; deepe notes, of which friends record the beauty, rang out the sad eyes kindled, and the tall, gaunt figure with the strange gesture of the long, uplifted arms, ac quired even a certain majesty."

He said about a Negro slave, "In some thing she is certainly not my equal, but in her natura right to eat the bread that she has earned with th sweat of her brow, she is my equal, and the equa of Judge Douglas, and the equal of anyman."

He said, "I know there is a God, and that h hates injustice and slavery. I see the storm coming and I know that His hand is in it. If He has place and work for me — and I think He has — believe I am ready. I am nothing, but truth is ev erything. I know I am right because I know tha liberty is right, for Christ teaches it, and Christ i God. I have told them that a house divided agains itself cannot stand, and Christ and reason say th same; and they will find it so. Douglas doesn't car whether slavery is voted up or voted down, bu God cares, and humanity cares, and I care; and wit God's help I shall not fail. I may not see the end but it will come, and I shall be vindicated; an these men will find that they have not read thei Bible aright."

He said, "When . . . you have succeeded i dehumanizing the Negro; when you have put hi down and made it impossible for him to be but a the beasts of the field; when you have extinguishe

(Continued on page 24)

A Case and a Time
Of Misplaced Urgency

The Rich Fool

By Gerald Kennedy

But God said to him, "Fool! This night your soul is required of you; and the things you have prepared, whose will they be?" Luke 12:20.

THE TITLE of this parable seems a contradiction. How can a man be rich and at the same time, a fool? We think the very fact of being rich means that here is a wise fellow indeed. But in this attitude we simply betray our disagreement with Jesus and the New Testament. Our Lord spent more time in warning rich men of the dangers and temptations of riches than he did in praising their astuteness. We envy them but he pitied them.

So he tells a story about a man who had many possessions and needed to increase his means of housing them. He was not entirely unmindful of the spiritual demands of his life, but he had lost all sense of spiritual urgency. These matters of the soul, he intimated, while no doubt of some significance, could wait until a later time. Just now he was concerned with the care of his material affairs. Jesus refers to him bluntly as a fool.

Wisdom and Success

Here is a word to our nation and to our civilization. When one travels in Asia and Africa, he comes home to America with a new awareness of our wealth. Other people are hungry, but we worry about getting too fat. There are places where everybody is sick and there is no such thing as a healthy person. We have the best doctors and hospitals in the world, while increasingly our citizens are protected with medical insurance. Why should we worry over such things as spiritual poverty and moral bankruptcy? Let us worry instead over surpluses, inflation and taxes. Perhaps this story is aimed more directly at us than at other parts of the world. Perhaps this is the word of warning and judgment which we really need to hear.

We might note first of all that wisdom does not always go with success. This is to question a widely held assumption, but in the teaching of Jesus such an assumption is heresy. The purposes of our lives have become so colored with our success philosophy that we are shocked when anyone questions this faith in accomplishment as a guarantee of wisdom. It is our conviction that you cannot argue with success and you have no right to criticize it. It comes as a shock to American travelers when they learn that many of the things we are most proud of are the things which alienate us from other people. We discover that some of the accomplishments we boast about are the barriers between us and other nations. Success does not always make people wise and too many times it makes men insensitive and arrogant.

It is amazing to note that we assume any success achieved in any field makes a man an authority in all fields. So the film star is paid for a testimonial about the virtues of a refrigerator. The athlete tells us what kind of hair oil to use. The business tycoon speaks a final word about whiskey. It always seems strange to me that the opinion or taste of any of these people should be taken so seriously in so many places. Surely it is naive to believe that because a man is a first-rate boxer he is to be regarded as an authority on shaving. But success in any field carries great power of persuasion with us in all fields.

This spirit has entered into the church and prevents any honest criticism of its popular manifestations. I heard a man say to one of my colleagues that he had no right to be critical of another preacher's interpretation of the gospel when their salaries were compared. It seems to be a truism with us that if a man is in the top financial bracket, his message is thereby authenticated and no one has a right to question his message. If it is successful it must be right. Such an attitude would have taken a dim view of Jesus daring to criticize the high priest.

GERALD H. KENNEDY *has been Bishop of the Los Angeles Area of the Methodist Church since 1952. Prior to this appointment he was Bishop of the Portland Area and had also served churches in Connecticut, California and Lincoln, Nebraska. A graduate of the College of the Pacific, the Pacific School of Religion and Hartford Theological Seminary, Bishop Kennedy is widely known as a radio preacher, author and lecturer.*

The long look backward, however, does not show that success and wisdom are always one. There have been so many successes that did not last very long. There have been a considerable number of impressive organizations that did not endure a decade. Wisdom has often been clothed in rags and made to walk on tired feet. The price men have paid for their success sometimes has left them nothing with which to pay for understanding.

Truth and Power

In the 19th century, Bishop Arthur Cleveland Coxe wrote a hymn expressing the lasting power of the often despised church.

> O where are kings and empires now,
> Of old that went and came?
> But, Lord, Thy Church is praying yet,
> A thousand years the same.

Here is an affirmation of faith in the indestructibility of a church whose imminent demise has often been foretold. For in comparison with the flashing and spectacular display of power by secular forces, it often seems drab and faltering. But it is founded on truth which is not dependent on recognition or fame for its life.

Is the Bible a textbook of success? Hardly! Its wisdom comes from a captive and despised tribe. David, the greatest king, began to deteriorate morally and was corrupted by sin when he had achieved mastery and power over his people and their enemies. The great insights come from the Psalms of penitence and sorrow. The Christian faith is born in defeat and its Savior is killed on a cross.

An optical firm in Rochester, New York, ran an advertisement which said in part:

> You know, Mother, if your child is near-sighted, he needs so much of your special help. It's vitally important that he does what the other kids do. Otherwise, he could easily develop an inferiority complex and turn to books instead of healthy outdoor play.

If we are to believe that popular success is all that counts, it is vitally important that our children should not be encouraged to be alone or to read books! They must not be different nor must they assume that the group is not the final arbiter of what is proper to do. But wisdom is so often an individual, personal, even a lonely experience. It is much easier to shun it and strive after prestige and togetherness. Unfortunately, one may gain wealth without getting understanding and know it not.

Overlooking the Essential

The rich fool tells us also that men can easily overlook the essential. We are easily impressed by quantity and bulk. Mere size often has more influence with us than it ought to have. As a westerner, I was shocked by the smallness of some of the eastern states when I attended school in Ne England. It was always a marvel that in such sma territories as Rhode Island, Connecticut, Mass chusetts, so many great things happened in th early days of this country. I was conditioned t wide open spaces and far horizons. It came hom to me at last that mere size does not spell greatne for a state.

Our universities are too often measured b numbers of students and faculty. What tremer dous institutions some of them are! With thou sands of students, hundreds of teachers, millio of endowment, vast campuses, they stand as sym bols of the success of our educational system. Y the small church college still produces more tha its statistical share of leadership and the educ tional process will not automatically improve wit quantity. It may be that in a day when colleg presidents dream of being heads of large institu tions, we face our greatest temptation to accep educational mediocrity.

Even the church has yielded to this substitu tion of bulk for excellence. I have no objectio to churches growing and indeed, if a church doe not grow it is dead. But some of our moder religious leviathans are curiously lacking in pr phetic message or spiritual power. It would no be true to say that they perform no useful functio but in terms of their potential, they wield a ver small amount of influence. It may be that whe size becomes the standard of measurement, th church has begun its period of decline.

In the Franklin County Court House in Vi ginia there is the old will of the man who owne Booker T. Washington. Since most of his proper was in slaves, the owner had listed this person property and set down the price of each one. Op posite the name of Booker Washington he ha marked $200. Was this a fair estimate of tha youngster's worth? Hardly, for he turned out t be one of America's great men and an educato who inspired his people to seek knowledge. Bu the plantation owner could not see the essenti worth of a black slave. Too often we are in tha same position, misled by appearances and blin to unseen value. Like the rich fool, we build th big barns and neglect the essentials.

The Final Test

The Christian gospel reminds us that the fin test is what happens to people. Jesus told abou that other rich man named Lazarus who ignore the poor, sick beggar at his gate. Yet the tim came when the roles were reversed and Lazar was in pain and torment because he had ignore the cry of the needy. At the very center of all i truth, Christianity places the final value of human life.

In our terrifying and crucial conflict wit communism, we can easily lose sight of the mai

issue, which is the way people are regarded. Whatever else may be involved in the "American Way," the ultimate thing is its attitude toward men. For finally, systems are to be defined and judged by their treatment of the people. The big barns are not the test, but the quality of the rich man's inner life.

When we read about all the ways the salesmen of today are preparing for the high purpose of manipulating us to buy whatever they are selling, it is frightening. It is even more disturbing when these self-appointed controllers of public opinion blandly announce that they will do it all for our good. A society which accepts the right of all the "hidden persuaders" to subconsciously persuade the people is going a long way toward a denial of its Christian heritage.

This is the great danger we face. We may win the conflict with our enemies abroad and lose the battle at home. We may deny the communist claim with our lips and yield to its denial of human dignity in our hearts. We may shout our disagreements across the world with the idea of making the state supreme, and teach our children to make "togetherness" such a fetish that they will be quite amenable to the pressures of society. Ours is the danger of the rich fool — to center our attention on our possessions and ignore what is happening to our souls.

A coed reporter once interviewed the football coach of a southern university. She wanted to know about his system. "Well," he said, "we use the color system. We just try to knock down everybody not wearing our color." Which is a fairly good description of the way the rich and the powerful are tempted to operate. Knock down everybody in the way and get on with your success. Unfortunately for this point of view, Jesus says that God has established laws that will cause such methods to destroy those who use them. It is his will that men shall not succeed at the expense of their brothers; no nation can substitute money for character. The test we all must face finally is what our lives and activities have done to men.

The Demands of Crisis

We should notice last of all that the crisis always demands spiritual qualities. None of us can decide that we will refuse to face the storms. It is sometimes the vain hope that we can protect ourselves from the tempests that other men go through. But it is in vain, for these upheavals are inner affairs and there is no material defense against them. The tree on the mountain will take whatever the weather brings. If there is any choice at all, it is simply in putting down the roots as far as possible and getting ready to withstand the storms of life. The defense is something deep down and invisible.

The family has no protection for its life other than its character. No marriage is made happy by all the gadgets the advertisers tell us will do the job. It is made happy by love. As St. Paul said:

> Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, endures all things.

This is something quite different from putting your confidence in two cars, charge accounts at the best stores and doing whatever seems necessary to get on in the world.

Religion Not an Option

All of this implies that religion is not an option. It is an absolute, an essential, a necessity. We draw our strength from another source than our own will power. The attempt to be self-sufficient is in vain, for the necessities by which we live are not humanly produced. They are from God and when we cut ourselves off from the source, we are doomed. It seems clearer to me with every passing event that all the glitter of our civilization is of secondary importance, no matter how spectacular and clever it appears. The moral values we hold and the spiritual power we possess are the real indications of our health, relevance and strength.

Life comes to all of us as to the rich fool, and says: "This night your soul is required of you. . . ." So along with this parable, Jesus told a great number of stories about being ready. For when the crisis is upon us, there is no time to prepare. The occasion demands a response according to our immediate condition, and to postpone the decision is not within our power. It is the utter finality of these decisive moments of judgment that is their tragedy.

Ernest Shackleton and his party sailed for Antarctica on the very day that England declared war on Germany in the First World War. At their first port of call the party sent word they would abandon their expedition and offered themselves and the ship to their country. But Shackleton received a cable from an unusual man who could see the ultimate value of this venture even in the moment of a national struggle for survival. The message was a single word: "Proceed" and it was signed by the First Lord of the Admiralty — Winston Churchill.

It is so easy to turn aside from the main line and go in the direction of bright lights and noisy crowds. It is difficult to follow the enterprise with the eternal values undergirding it. We need some clear voice telling us to proceed in the direction of the Kingdom of God. In a word, we can be saved if we are aware of God's demand upon us, before we stand in the tragic situation of the rich fool. We shall not do it on our own, but only by the grace of God which enables us to accept the guidance and wisdom of his Son, our Lord.

The Meat of Gladness

By Francis B. Sayre, Jr.

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved. Acts 2:46-47.

ON THE DAY after Easter seven men gathered in New York to talk for a full day about the church's place in the world. These were all men who happen to serve on the frontier of the church, in places where ordinarily you are not wont to think of the church's ministry being exercised. One is chaplain to a union and works in factories. Another organizes the church's work on college campuses. A third runs a farm which is also a kind of study center where people of all walks of life can come together to think and pray. And a fourth conducts a workshop on the relation of psychology to pastoral care and to the pastor himself. All these men, from the special vantage of their serving in spots where Christianity has to wrestle from day to day with the new and complex problems of modern life, were asking themselves in the sequel of Easter: What has become of the joy in people's faith? What has happened to that community which in the days of the early church used to gather day by day, on the job and off, to break bread together with "singleness of heart, praising God" and "having favor with all people"? Why don't Christians "eat their meat with gladness"?

First of all, these men realized, there is too much of what Ezekiel called "the bread of carefulness." Caution is the watchword of this anxious age. The calculation of security, which so marks every institution in the world, infects also the church, which, like every other agency, herself has become an institution jealous for her safety, absorbed in her expansion, careful for her constant protection and welfare. So, by freezing its genius into stone and structured program, the church, instead of being the Bread of Life, is made into one institution among many — a kind of rival club competing with a host of others (and usually on a cheaper scale) — a separated society with a life of its own that is severed from the general life around it, speaking its special language which is often not understood by the world, wheedling people into all kinds of artificial activities largely unrelated to the rest of their lives. "Whenever I see the minister coming," said one layman, "I figure he needs a recruit for the Men's Club or someone to take up the collection on Sunday."

The Wondrous News

Between the "meat of gladness" and the "bread of carefulness" — which Ezekiel said was the mark of doom — lies the wondrous news of God's incarnation: his Son come into the midst of all the world's cautious anxiety, and bearing in his own life all the pain of complex fear and simple defeat, until at last the triumphant victory of Easter is given. It does not say in Scripture that these good tidings came only to the church, but that they are for all men; not to shepherds and wise men only, but to a thief on his cross of shame, to taxgatherers and fishermen and farmers and rich young rulers came the strength of God that turns the world's care to gladness. And this grace is to be found not only where men pray, but even more where they spend the labor of their lives: in factories and barns and college classrooms and kitchens and conference rooms.

Two days ago the privilege was granted me of riding on a tugboat, shunting heavy barges up and down the Thames River from London to Gravesend. What struck me most in the long drizzly day I spent on the skillful and useful little vessel was not the astonishing deftness of the skipper, weaving his charge in and out of the busy river traffic, nor the skill of the crewmen skipping

---

FRANCIS B. SAYRE, JR., *is dean of the Washington Cathedral, Washington, D.C. After receiving his education at Williams College, Union Theological Seminary, New York City, and the Episcopal Theological School, Cambridge, Massachusetts, Dr. Sayre became assistant minister of Christ Church, Cambridge. He served as a U.S. Navy chaplain for four years, as industrial chaplain for the diocese of Ohio and as rector of St. Paul's Church in East Cleveland, Ohio.*

across the plunging barges with their heavy hawsers, but rather the companionship of them all. Friendship and respect pervaded the little ship, and furthermore this single crew was part of a much wider confraternity up and down the river. To every bargeman there was a greeting, to each passing work-boat a toot of knowing recognition. And when, at end of the day, I was — with much hesitant respect — invited to join this company in a pub for a farewell pint of ale, I could not fail to feel the spirit by which God joins brother to brother in what Luke called "singleness of heart." It happened that I could not accept their invitation, for I had to attend Evensong in an exquisite Cathedral instead. But I wondered, as I prayed in that church, where the real gladness lay, and whether God was more nearly in the cadences of the canticles or in the breaking of bread daily together by the crew of the little tug.

I reflected then upon the ancient glory of the church in England — so beautiful, so rich in history, so dearly cherished, so deeply imbedded as an institution, yet ignored by so many who break the bread of life outside it and eat their meat with gladness in a pub, finding God outside the church in the companionship of a job that happens to bring them together. Certain it is that mankind is starved today for that gladness. Here and there you find a man like the carpenter I found in Exeter Cathedral repairing a 14th century wood screen, who in each stroke of his plane's blade felt himself in communion with the ancient workman who first fashioned that time-worn oak. But by and large there is only the bread of carefulness in the lives of most: that curse which Ezekiel said would characterize Israel after God's judgment should have come upon her, picking and poking at the substance of life without ever seeing God's glory in it. The church's role is not to build a separate institution, however royal and holy may be its ramparts, but rather to act as a chaplain to all of life — discovering for men the meaning of those tasks in which they are already engaged, not to wean them away in every moment of their spare time to the extraneous activity of what we call "church-work," but rather revealing the love of God's fresh-born Son and the mercy of the Risen Christ in each and every one of the walks of life where men yearn for the meat of gladness.

A cobbler in Geneva said to me one day, "I make good shoes. The soles are maybe thicker than they need to be; but I like to watch how my shoes wear on the feet of my fellow townsmen as they walk by the window of my shop. I want to give them honest value, because after all they are children of God, too, just as I am. I think God wants that."

I looked around that man's store. The bread of carefulness was everywhere apparent, as it must be in anything that is to succeed in the world; but in the cobbler's eye there was also the meat of gladness, for by his shoemaker's task he had learned to serve the Lord!

May God grant such joy to us all, for in such humble grace is the true life of the church — and in such service is perfect freedom.

Stop, Look, Listen!

The Charge given to John C. Purdy at his installation as Associate Minister of the First Presbyterian Church, Beloit, Wisconsin, by Anderson D. Clark, Covenant Presbyterian Church, Madison, Wisconsin.

MY FRIEND John, as a minister you are a preacher and a pastor. I charge you to perform these offices to the best of your ability in a great dependence upon the grace of God. This you have done well in the past — I charge you only to continue. And I will leave unsaid the difficulty of these offices: the confusion, the complexity, the uncertainty that exists for them as the powerful, toxic new wine of questioning today tears and frays the fabric which held answers for yesterday. This difficulty you know better than I. Because of it and in spite of it, I charge you to perform well against it in the practices of preacher and pastor.

But more than this, much more than this, I charge you to find again and again, and then grasp and hold tight, the principles which support these practices. And to hold to them though your hands bleed and the pain throbs a cacophony of agony in your heart. In short, I charge you to be a prophet and a priest with the implication that because I speak of principle I speak of something primitive and primary and therefore something urgent and decisive.

A prophet is a seer. One who not only looks but sees into and behind that at which he looks. He is one who suspects that God is more serious than men, even to the extent that God is saying something in every human event. He even suspects that perhaps Paul was serious when he spoke of

the whole of creation groaning. He is one who appreciates William Temple's remark that it is "a mistake to suppose that God is either generally or particularly interested in religion."

The prophet speaks the revelation given him in what he sees. To reveal is to unveil, which suggests men cannot see God because his truth has been covered, veiled. I charge you as a prophet of God to see through the veil of dark and deceitful opinions that cover the truth of God in human events, and to lift off these covers of pretense and pride. Know full well, my friend, that this is a nasty, messy thing to see and speak the truth. Its classic conclusion is a crucifixion. And I speak of truth not as a system of ideas collected from academic observation, but rather as that which begins to burn every time pairs of eyes meet; the truth that bites a lie and makes it scream; that abrasive of God which rubs prejudice red raw; that light which darkness hates for exposing it; the truth of God which is terror for men; that punches the pompous in the mouth and strips the phony bare. It is a nasty, messy business to see and speak the truth. For doing it you will be hated and despised, you will be ground to dust by gossip, and you will know that bitterest and most painful of all human experiences, rejection. You will know with your Lord the snub of men.

Appointment with God

In personal trepidation, John, I charge you to be a prophet of God. But I also charge you to be a priest. This word *priest* is wrongly unpopular with Protestants. It should not be. We have the doctrine of the priesthood of all believers but have made it a lie, arrogantly claiming that each man is his own priest. And this is more than a tithe of the reason why the incidence of mental disease is higher in Protestant than in Roman Catholic countries. Having made ourselves to be our own priests, we have greased the skids into a general social schizophrenia, increased self-consciousness to demonic proportions with the resultant disintegration of personal life and the corruption of community life. For this arrogance we Protestants have an appointment with God.

Man will have his priest. Swallow again the irony that so many Protestants who despise the word *priest* seek out the psychiatrist — the secular priest of Protestantism. To him they go buckled under and burdened down; to him they go with their secrets to confess; to him they go for balm to quiet the acids of existence which have eaten their peace of mind and soul apart; to him they go because they cannot come to us. Too long we have played the moral cop saying "naughty, naughty" and "nice, nice." Too long we have dispensed "gospel goodies" too sweet to swallow and too sickening to stomach. Too long we have given moralism to men seeking medicine. Dig down deep, John, find the healing stream and be a priest for your people.

The priest is he who takes the burden given him and bears it to the altar. He is the one who carries a sacrifice from a person to a place — and leaves it there. He does not keep it, he transports it. And there are lots of sacrifices asking to be carried away. Most of us cannot move because of the debris of ourselves. Suffocating under the wanton sacrifices of our own "unlived lives," we have become our own pyres, flaming on our own altars of anxiety, internally combusted and externally consumed in demonic self-destruction. John, be a priest. Collect the rubbish and cart it away.

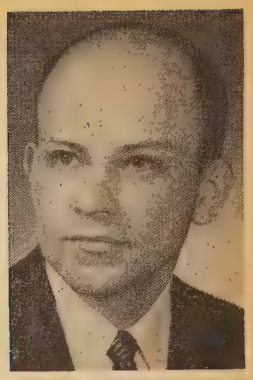
Let me pull these contradictory charges together into a concept. Truth we said was a terror; a wild, fierce flame so brilliant it blinds, so intense it enflames. It must be controlled. Truth must have a touch, sometimes tender and sometimes tough. I am suggesting that God brought some men to the manger by a distant sky speck that no more than tickled their curiosity. He did not blast them off the face of the earth with an explosive flash of truth. He teased the wise men. The peasants, however, he startled from stupor — just enough light to shake them up and out of the hills to town. God's truth has a touch that is right for both time and place. His truth is "spaced" and "timed" to men where they are. This fitting of truth to time and place is the work of love.

The polar pulls of a prophet who speaks judgment on sin and the priest who salves mercy on sin must be contained in love. At times these poles will nearly pull you apart; this is the price of the privilege of being a minister. Yes, they will tear you apart, wounding your soul and salting it sore. Thus this final word: Know again that God heals, makes whole, saves, brings back together that which has been pulled apart. Know again that God heals even the deep wounds of his ministers.

I am saying that before you accept the charge to look as a prophet, and to listen as a priest — stop. Stop and know again that God loves you, loves you with a passion so embracing and embarrassing that most men cannot stand it. Know again that God loves you with a love you cannot get rid of, a love you cannot destroy, a love that will bother, irritate and exacerbate you, a love you can only accept. Know that the Christ is working in you and accept again from him the power to be a minister.

My charge to you has been clumsy and fat. I apologize only that I did not have the skill to cut it down and polish it up. But I do not apologize for having exploited this situation to say all of this to you. For I give to you whom I respect and unashamedly love only that which your life has given to me — a witness of the saving power of God. Stop, John, then look and then listen. Stop — look — listen.

A "Practical Protestant" Raises Questions



The Joyful Noise

By Roy C. Buck

BEFORE THIS day ends, in this country and in the world hundreds of millions of man-hours will be expended in some form of Christian worship. The worship will be directed by a ministry numbering in the millions, trained in church and church related colleges, universities and seminaries representing a multi-billion dollar enterprise. The worship will take place in churches totaling another multi-billion dollar investment. Much of the most magnificent music and other art forms the world knows will accompany and enhance the service.

Today ships are heading out to the remote corners of the world loaded with the material of relief and rehabilitation garnered by a vast network of Christian laymen organizations. Christian missionaries in the thousands are promoting the gospel in the bush, the rain forest, on the frozen tundra, in the desert, in vacant store rooms and on street corners in the great cities of the land.

Millions of dollars of television and radio time will be filled with a varied program of Christian message beamed to other millions of people. It will include everything from attempts at faith healing to scholarly discussion. There will be programs of gospel songs to start feet tapping as well as the great music of Bach. Being a reasonably practical person, I cannot overlook the fact that the Christian collection plate "runneth over" in a way to gladden the eyes of a squad of bank presidents.

The Christian colossus is indeed terrible to comprehend. In both a qualitative and quantitative sense there is hardly an adjective which does not apply in some measure to it. The Man of Galilee has indeed made good copy for a varied interest.

Being a university professor — and therefore expected, I suppose, to be somewhat reflective on the world's workings and to raise a question or two on occasion — I should like to take the time allotted me to examine a proposition which seems exceedingly clear and I believe was quite clear to Jesus as he charged his disciples in the way the church was to be established. It has to do with how man is to think about the church and use it. It has to do with the way to judge the quality of the work of the church.

But first, in good professorial style, I must be a little academic in order to set the tone for the sermonizing to follow. The question is simple: What is the church's contribution to the community? In its broadest sense the answer would lead us into almost every aspect of western community life. The core of western culture, especially American culture, is largely composed of the Judeo-Christian ethic. From this core normative channels extend into the heart of almost every aspect of community life. Family, farm, factory, the military, government, law, education, secret societies, art, commerce, Boy Scouts and even Hollywood — each finds ways to rationalize its activity as somehow to the glory of God. In doing this, the entire social structure feels in some degree constrained to conform to these core values. On the other hand, the church's contribution, narrowly defined, permits one to look at it as the specialized means through which God comes into spiritual and intellectual relationship with man.

The first approach has interesting possibilities. It permits one to conceptualize the church as an agent of social reform. It suggests a whole gamut of academic problems concerning social process and altering human nature. It teases the denominational leader into the frame of mind where he can feel free to run wild with the latest forms of buzz sessions and brain storming. It gives him the psychic energy to shout ever higher-pitched ringing challenges to his flock to get out and do something (almost anything: sell vanilla, cash in green stamps) for the glory of God.

One can almost sense a "great-alma-mater-in-the-sky" complex. The approach also permits campus classics such as religion-in-life week; and

---

ROY C. BUCK *is an associate professor of rural sociology in the department of agricultural economics and rural sociology at The Pennsylvania State University. A graduate of the University of Minnesota, Dr. Buck is president of the American Country Life Association, and a member of the Methodist Church. The above sermon was delivered at the university chapel.*

in the wider society global rituals such as world-day-of prayer and world communion Sunday. It may be only a matter of time until there will be added to our motley collection of commodity-identified royalty (Miss Pretzel, Miss Shoo-fly pie, Mr. Muscles) a Miss Religion.

In the second instance the church is perceived as an institution primarily dedicated to bringing God into relationship with man's intellectual and spiritual life. The social processes are important only by implication. The underbrush of secular life is cleared away and the church devotes its energy to the God-man relationship almost exclusively.

It needs to be made clear that these frames of reference are different only in where the emphasis is placed. In the first instance, social reform is explicitly an integral part of the church program. In the latter, it is assumed that if the God-man relationship develops in significant measure, social reform is a natural outcome by definition.

I confess a strong bias in favor of the narrower definition of the church's mission. The bias is in what is to follow. I do not believe that this is taking too much liberty with the pulpit. From some thirty years of listening to sermons I find preachers to be a fairly one-sided lot. Most of the ones which I have been privileged to hear have been clear on their stand that man has been inoculated with a near lethal dose of tincture of original sin. Most are in agreement that something needs to be done!

The Problem

Leaders who use God or the will of God as the justification for their strategy resort to one of the cleverest yet most diabolical means to garner public support. There is no acceptable alternative but to join, whether it be a Holy War or an every-member canvass team. Not to join is to appear guilty of holy treason.

Casual observation and a little direct experience would lead us to conclude that some churches use this formula promiscuously in rallying and badgering parishioners to action. This emphasis will very likely put a church in a leadership position in a community. It permits anything to happen so long as it is blessed or is under the rubric of being done in the name of God.

The difficulty should be clear. To act in the name of God cancels God out as a norm for judging the action. God becomes only an idol at the foot of which we piously heap the spoils of holy war and other similar activities commonly termed church work!

What then is the alternative? It should be obvious. The goal needs to be coupled to the behavior designed to attain it. The behavior in turn must be traced to the value system which formulated it. The three elements taken together compose the act. Acts thus are more than overt behavior. The covert behavior, attitudes out of which the overt behavior becomes manifest and out of which develop value orientations or goals toward which the overt behavior is directed, is included. Belief and practice become as one in the act. This point of view provides no easy way of separation. Double standards of evaluation become inappropriate. With reference to our problem at hand one does not get into the dilemma of trying to reconcile secular and sacred norms. Man's acts, defined as above are evaluated as acts of God, hypocritical, or secular. This points to a rather terrifying idea. God and man may be a dichotomy and not a comfortable continuum. There is no question about it if the position is taken that being of God is an all or nothing proposition. Biblical authority certainly would support this view.

The Mission of the Church

If we accept the proposition that man's actions must be somehow of God, then the mission of the church becomes clear. Man must be helped to understand as well as worship God. Salvation must be sought on intellectual as well as spiritual grounds. The mystery of God must be made intellectually approachable to the man on the street as well as the man in the pulpit.

Church leaders have skirted this point too long. Church has been too much a place for rest and emotional release, a place to pay homage to an enigma, a place where trivial pleasantry is fostered. Many churches, I feel, have a policy of managing a congregation by regulating religious ignorance — sometimes fostering it and at other times ignoring it, but seldom deliberately programming to reduce it. The excuse is sometimes given that with understanding there may be a weakening of commitment, that commitment can be most assured if people are kept mystified. Ministers and church leaders need to share with parishioners their intellectual insights in a little more challenging way than is frequently practiced. It is really an open question as to whether moralistic and pious commentaries on local and international events bring God into a closer relationship with man.

On the other hand, this may be about as much as can be expected, given the level of theological sophistication in many congregations. In a sense things are even worse in the congregation representing a high educational level and the secular mentality than in the small rural and mountain churches where a kind of folk theology remains somewhat active. The higher educated may be so other-directed and so "group dynamixed" that they are too much on the fence to face big questions. They may not have a set of convictions and rationalizations on things of the spirit which is strong

enough to be useful in discussion going much further than rules of football games or labor-management problems. I may be wrong, but I cannot help but feel that one can go further toward achieving some of the goals of Christianity with a person who has read the story of Jonah and the whale and questions its empirical validity and worries about it than with a person who has not even read his assignment. The Bible remains the basic text. We have to make the most of it.

Another Point of Danger

Some claim that the nebulous characteristics of God make it difficult to handle the problem with the pragmatic American; that one has to resort to semisecular activities to keep up the interest. "If you can't know God; wash the dishes after the fellowship supper. But please try to wash them to his glory!" The way to God via the dishpan may have congregational appeal but a deliberate attempt must be made to help the church worker to a higher level of communion.

It is difficult and perhaps even intellectually dangerous to concretize the love of God. As soon as one attempts this, the essence which makes the point is lost and all you have left is the church worker back in the dishpan. The idea of God must be an exercise in intellect before it can ever be a concrete action.

The kingdom will be a gift and all the church work and success in the world will not induce God to lift a finger so long as the work is done to please and is not an extension of the Holy arm in earthly labor. Here the concept of the gift is used to make clear the idea that God is not an employer. God must first be interpreted as being beyond the secular community. The church must see its role as an extension of God toward the community. It misses the point as it garners the secular community in a surge toward heaven. The church is God's handmaiden, not the community's. Man may never find God through the church. The church's role is to help God find man. The church must help man prepare for God's entry. It must open the secular mind and heart for a condition of indwellingness of the Spirit.

The tendency in some quarters to soften the idea of God is fostering a kind of easy attitude toward him. This has largely come about in recent years in our search for meaning to life in the social relationship. The cult of togetherness is the unfortunate residue. The God of the togetherness school is cozy and comfortable. He shares our life, lightly rapping our knuckles and winking knowingly at our frailties. His big comfortable lap is there to nestle in when the going is rough. This is the God that precipitates movie titles such as "Somebody Up There Likes Me."

This idea of God is in many ways more perverted than the Onward-Christian-Soldiers type of God who demands a constant army of church workers fighting in his behalf. The togetherness cult is productive of nothing save little books on thinking straight and right and other commentaries which have watered down the big questions to the point where, along with building a boat, one can accomplish grace with a do-it-yourself kit, complete with life-size patterns and all parts numbered.

The measure of the worth of earthly acts is not in terms of worldly sacrifice and honor. God must be the measure. He is selfish on this point. He is blind to all acts not infused with his spirit of love. All human energy is a mere tinkle of a cymbal in a vast nothingness if it is not charged with his forgiveness. All modes of social control are an apostasy if not underpinned with his justice. All political philosophy is an abomination if not formed around the idea that the individual has the potential to be one with God.

God is not watching, waiting and straining for the sight of man on the heavenly horizon. He is struggling his lonely way through the jungle of human intellect. No mind escapes. This is the genius of God. He slights no one. The opportunity is continuous for knowing him.

Is there any comfort here for man? Yes, God's love, God's search is everlasting and unselective. God never neglects, never rests, never weakens. The church must help man to understand not only the intensity and devotion of this divine labor, but also its pitiful loneliness and its unfathomable emptiness. Christ's suffering on the cross is man's most valid measure of how God feels. The comfort is in knowing that as Christ forgave so God forgives. In this selfless incident is the great tragedy of humanity and the great triumph of God. The tragedy is that man tends to pervert this most glorious of all religious incidents by responding to God's love as if it were a sort of savings account to be drawn on in times when his earth-bound and materialistic gods cease to support him.

Relationship with God

How to keep church action God-centered and not directed is no simple problem. It is easy to theorize. It is not difficult to design the model as we have attempted. But how to make it work? Or even more to the point, how to help people want to make it work?

Now the problem in developing God-centered action is first to dislodge the idea that God wants anything other than man. He does not want man's service, man's genius, man's strength, if he cannot first have man's spirit. It must be made clear that all the good work in the world will be an emptiness if men of God are not the laborers. The work may cure the ill, bring knowledge to the ignorant, build thousands of homes for homeless but it is merely civic duty unless the workers first have permitted

(Continued on page 20)

A Sermon-Review of a Play That Makes One Pray

Waiting for God Or for Godot?

By Lawrence L. Gruman

WHAT DOES it mean to wait for someone? A salesman waits in the outer office of a busy executive. He sits and puffs on a cigarette, thumbs his way through a magazine, gets up and looks at the pictures on the wall, straightens his tie, smooths his coat, sits down, crosses his legs, picks up the same magazine and looks again at the tired pictures. You ask him what he's doing, and he answers, "I'm *waiting* for Mr. Smith!"

Waiting is not a suspension of activity but a very real effort. Perhaps you won't think it so strange that the one American play picked for production at the Brussels Fair last summer revolved around the idea of waiting. This fundamental human activity so illuminates what we are that it makes a perfect theme for the portrayal of modern life. What we are is revealed in what we are waiting for and how we wait. Samuel Beckett's play *Waiting for Godot** is hilarious in its burlesque, sinister in its pathos; there is dismal failure here but there is also bright hope. Alternately rollicking and sober, the play is faithful to our 20th century feeling of futility over the meaning of life.

The stage is bare except for a thin leafless tree. As the lights come up, two frazzled figures appear. Vladimir and Estragon are their names and it soon appears that they are here to wait for a Mr. Godot. Not being particularly bright, they spend their time devising ways to fill the fleeting moments with activity. One takes off his boots with considerable difficulty. After they are off, the boots are carefully placed at the center of the stage and then laboriously put on again. The other actor takes off his hat, inspects it carefully, dusts it off, looks inside the hatband, shakes the hat. Failing to find anything, he replaces it on his head.

There is a desultory conversation carried on amid this action. They talk about the tree, even suggest that if they had a rope they'd hang themselves. But they constantly come back to their central concern: they're here to wait for Godot! One suggests this is unfair; they have rights. "Rights?" says the other; "we got rid of them." Somewhere one gets the idea, "Suppose we repented?" Bu nothing comes of that suggestion. In fact, the lin "There's nothing to be done" is the conclusion their conversation four different times. Six time one says to the other, "I'm going" and he doesn move. Five times one says, "Let's go," but neithe man moves off the stage! They are, after all, wai ing for someone — Godot!

Suddenly a boy comes to them. At first they' hesitant about letting him speak, but finally h gets off his message: "Mr. Godot can't come toda but surely tomorrow!" The two derelicts are clea ly discouraged at the news. Their misery is onl deepened by the boy's question, "What shall I te Mr. Godot?" Following some stammering abou after a suitable reply, Vladimir instructs him, "Te him you saw us." And the men lie down to spen the night right there.

A second day dawns and passes fruitlessly agai towards noon. "What shall we do?" they ask eac other. One answer is given, "Let us try to convers calmly since we are incapable of keeping silent But calm conversation is impossible, so the othe one suggests they *sing* — or think — or ask que tions — or give thanks. But the unhappy concl sion is that they are "waiting for Godot so there nothing we can do." In a moment of agonizin dismay, one man says, "To every man his litt cross, till he dies and is forgotten."

A visitor comes by and in the course of conve sation falls down. Unable to get up, he appeals t the two men for help. At first they debate what pa they will receive for this act of charity, and the even ask what it's worth to the fallen friend to b raised off the ground. But compassion gets th better of one of the two derelicts and spurs them t lift the man to his feet and send him on his wa Then, suddenly, another boy comes with a messag which by now is not entirely unexpected: "M Godot can't come today but surely tomorrow." Ai

* New York: The Grove Press, 1954.

LAWRENCE L. GRUMAN, *pastor of First Congregation Church, Fairport, New York, served four years as chapla and dean of men at Berea College, Berea, Kentucky. Pri to that he served as assistant minister with Ralph W. So man in New York. He received his theological education Union Seminary in New York.*

again the familiar reply is sent back, "Tell him you saw me."

The two men, with new cause for remorse, lament the fact they have no rope with which to hang themselves. And the play closes with these lines:

Vladimir: We'll hang ourselves tomorrow, unless Godot comes.
Estragon: And if he comes?
Vladimir: We'll be saved. Well, shall we go?
Estragon: Yes, let's go.

And they do not move.

So it's over. There are few memorable lines, no climactic scenes, only the faltering fruitless waiting for someone who never comes. Yet when the play was produced on Broadway three years ago, the audience stayed in their seats to discuss the meaning of it for an hour after the curtain came down. Perhaps the most significant result of these after-hour conversations across the footlights was that every night a new interpretation came from members of the audience. In a play so filled with symbols, what you see depends on who you are. While there are as many messages as there are viewers, here is what I find important in the play.

Waiting for anyone is serving that person. Interrupting your affairs to meet the convenience of another person is a distinct service to him. This is to say that you don't wait for just anybody — you only wait for someone important. So Milton could write, "They also serve who only stand and wait." But Milton implied that such a servant waited on God!

Now, Vladimir and Estragon are not buffoons. They wait for someone who is important. Their foolish antics only point up how useless their human life is apart from someone over and beyond themselves. Without that someone else, they are ready to commit suicide. But they sense that there's more to life than their simple animal-like existence. And they have the wisdom to wait on one who promises a plus quality to them. And they'll serve him too, make no mistake, for they're aware of how empty human pomp and power are. Can we boast as much?

What the two men *do* while waiting is so pathetic that it makes us derisive. Teddy Roosevelt gave us our gospel when he said "I do not preach the doctrine of ignoble ease but the doctrine of the strenuous life." Yes, we are good activists, you and I. We like to be doing-it-ourselves, tinkering and hobbying and being forever "at it." One suspects that we are like this partly because it saves us from taking thought and because it saves us from taking any kind of action. After all, if we're busy, why stop to think — and why take a new course if the present one is reasonably happy? At least, that's what Vladimir and Estragon were saying, and their words and actions echo in millions of lives today. "There's nothing to be done. . . ."

When the boy comes to bring a message from Mr. Godot, the two derelicts try to keep him from speaking. It's not that they enjoy their long wait so much, but that the announcement from Mr. Godot might just require something significant, like making them think or repent or forego their miserable useless activity. The lad, the young man, obviously has something to tell them, but they won't listen. Long ago another young man had something to say, and he still tries to get through our thick routinized brain. Now as then, we will not listen. Oh, we don't hang him on a cross as they did back then — but we don't listen, nonetheless.

Then the boy asks if there is any message to take back to the unseen Mr. Godot. This really startles the two representatives of mankind, for they find nothing of importance to say. They have been around for a thousand, a million years, and they have nothing to say to the one for whom they wait! No wonder they stutter and stomp around the stage; they have achieved nothing beyond their own self-perpetuation: "Tell him you saw me." This is the most hopeless line in the play as the men can lay claim to nothing valuable in Godot's sight.

Small-Size God

And what about this Godot? Who is he? What Mr. Beckett has in mind he keeps wisely hidden, for the playwright says: "There are no symbols here as far as I know. Of course I am open to correction." Godot means literally "little God," the suffix "ot" rendering the noun *small-size*. And these men, these mirror-images of ourselves, aren't interested in a universal eternal God — the thought staggers them! They only wait for a "little God," whose Son dies on a "little cross" to save men from their "little sins." No wonder they wait in vain, for God will not consent to being a "little God." The majestic God defies time and space, but we want him served up at tea-time properly dressed, and no funny-business. Nothing of the immortal, invisible, immutable for us. Unless we can test-and-measure him, squeeze him into our tiny framework of understanding, we don't want him about. And we wouldn't recognize him if he came! As for this judging demanding king of the universe that Christ spoke of, we want to erect a sign for him: "God go home."

Now let's get a hold of ourselves. If we just sit down and think quietly, we'll surely find a way out of our situation. So Vladimir vows: "Let us converse calmly," but they cannot. Their attempt to grasp themselves and "turn over a new leaf" comes up against the deepest-running channel of that ironic human will, and they're incapable of doing something they don't really want to do.

The men are seized suddenly by the pressing need of another man, and they help him to his feet. They can't do everything, but they can do some-

thing — and they seem to do it ungrudgingly. For a moment at least they recognize that *they are mankind,* that they cannot divorce themselves from the human race, and that the fate of future generations may hang on what they do at this moment. It would satisfy our sentimentality to say that after this magnanimous act, everything turns out well. This is not the case. After all, the two derelicts simply helped a man to his feet. They did nothing about preventing future tumbles like the one he took, nor did they do anything besides helping him to his feet, for the man went on his shuffling way to fall again somewhere else.

Then another boy appears, reminding them that they know very well how worthwhile it is to wait for Godot. But they have only the old refrain to send back — "Tell him you saw me!" — and only the spindly tree to turn to for comfort. They might begin to live as though Godot were with them. They might go out and search for themselves. They might even prepare for his coming. But No! None of these seem to be live options, so they cast about for the elusive rope to hang themselves.

It is as though Vladimir and Estragon were the last remaining members of the human race. All the follies of human existence have at last appeared vain: War holds only spilt blood and defeat for all; power corrupts the holder even as it oppresses the victims; fame is but a bubble to burst with a change of mood; wealth proves to be a stumbling-block to happiness. So why not extinguish the whole human race on that miserable little tree and have done with it? Why prolong the agony of a mockery that is life? Yes, why? Unless our life is in touch with that power beyond itself that we call God? Only God is worth waiting for!

Mr. Beckett has imagined the extremity with great wit, and we can take action now that will prevent such an extremity from occurring. He has told us about man and God today — *Man,* tinkering around with baubles, cluttering up his life with frenzied activity, ignoring a God whom he knows well enough to wait for but not to worship; *Man,* talking as though waiting around for some climactic event was sufficient food for life; and *God* who waits on his side for some opening so that he can enter human existence; *God,* coming in the form of a boy even though no one believes it is he and nobody is ready to receive him; *God,* leaving man free to build or break, who must be brokenhearted when his once-glorious dream of a maturing mankind shatters and men can only send a message across the void, "Tell Him you saw me" as they look about for a means to kill themselves.

A play about Man and God, this is — a harsh play; a hopeful play. The hour it takes to read will make you pray as never before: "I wait for the Lord; my soul doth wait. My soul waiteth for the Lord more than they that watch for the morning." The *Lord,* that is. . . .

Joyful Noise

(Continued from page 17)

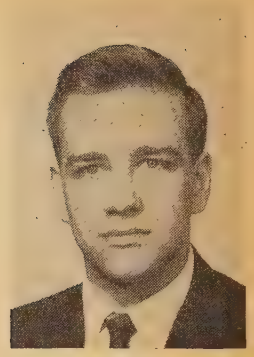
God to share in the labor by opening their min and hearts to him. First there must be a conditi of indwellingness of God in man. This, as su gested earlier, has to be an intellectual as well emotional experience. Man must know as w as feel. The knowing must depend on rigoro thought and sympathetic insight, as well as eva gelism and exhortation.

The only excuse for the social form, be church, university, or fraternity, Rotary Club friendship circle, is that it continues to hold o the promise to man that through it he can reali to a significant measure the experience of se fulfillment. This is to achieve the quality greatness.

This obligation must be couched in what seer to be the central theme of theology: that man not sufficient unto himself. That the social re tionship is not sufficient to sustain man. In ad tion there must be a relationship with the spiritu the eternal, the divine. The realization of se fulfillment is in man's enjoinment in a spiritu relationship with God. The churches' first oblig tion is to facilitate this relationship. All soci forms must feel constrained to feel a responsibili here. The church, however, is the specializ means. The vital church must continuously fa this question. God in man is the primary concer The holiness of God in man will yield a comm nity life and culture, perhaps beyond our m imaginative yearnings. The church must reaffi itself to bringing this transforming relationship pass. The church must reconcile itself to t simple truth in the myth of Eden. In a way t Devil caused the church. But we are amiss if continues to be its reason for being.

Prayer

ETERNAL God, thou who art so far above u and still so deep within each one of us, m we in these moments be aware of thy presence our lives. Surely thou art the Creator of life and the rolling spheres, but teach us to know thee a constant presence amid all the vicissitudes face. Help us to see thee, not merely in the sta or the beauties of nature, but may we also see t touch in words of kindness, and deeds of toleran and understanding. Lead us to find a religious ou look that in addition to satisfying our intelligen is also a source of comfort, and inspiration a strength. Amen. — *Donald E. Riker, First Pr byterian Church, Peoria, Illinois.*



Crippled Faith

By Carl N. Edwards

THE STORY of Elijah and the prophets of Baal is a familiar one. It is familiar because the drama and violence of it impress themselves vividly upon our consciousness; familiar too because it is a story easily and often repeated in Sunday school classes; and familiar, finally, because in a very real sense it is the story of our lives. Elijah and the prophets of Baal as a magnificent story has many of the elements which could make it a prime candidate for a prize in short-story telling. There is the brazen abruptness of the prophet of God confronting the evil King Ahab, the daring challenge issued by Elijah to the prophets of the enemy Baal cult, and the awesome and fearful climax in which God's mighty power consumes the sacrifice upon Elijah's altar. There are other elements too; the unbelievable, almost disgusting slaughter of the defeated prophets, and the tense excitement of Elijah's vigil as he waits for the rain which will bring blessed relief to a drought-parched land. An excellent story, designed both to capture the imagination of the listener and to convey a message. For this story is not the story of external facts as they might be told by a newspaper reporter for the *New York Times,* even though the story is well-rooted in the events of history. Neither is this story simply the product of some brilliant imagination, an allegory, or a short novel conceived for the quiet-evening leisure of the comfortable fireside. But rather it is the story of historical fact as seen through the eyes of faith. It is Israel's story, engendered in the faith of the Hebrew people, born in history and in time but interpreted and told as only a person alive with the Hebrew faith could tell it. And since it is the story of faith, it is our story too, filled with all the strange and fearsome qualities which surround any faith, lending the elements of dread and awe to the lives of the believers.

The puzzling and lively figure at the center of this thrilling drama is that of Elijah. Out of the desert he springs into the presence of Ahab, out of the desert which always symbolizes for the Hebrew people two very important things: the deterioration of that once beautiful relationship which they had had with God in the days of the Exodus and the Wilderness Wanderings, and the place of desolation and despondency out of which only restoration and redemption can come. The relationship of faith and the covenant had been turned by the faithlessness of the Hebrew people into a desert of drought and judgment, a desert dry and deserted, where all that had for so long seemed stable and strong, sturdy and endurable, was now crumbled into dunes of sand where the roots clutch and broken images lie in heaps,

> . . . where the sun beats,
> And the dead tree gives no shelter, the cricket no relief,
> And the dry stone no sound of water.*

Elijah springs out of this desert created by the failure and rebellion of men and women, of rulers and people, of prophets and kings. At the center of the problem is the fact that Ahab, the ruler of the kingdom of Israel and the leader of the people elected by God and covenanted with God — this Ahab had married the daughter of a heathen king. What is more, he had adopted her heathen gods, and had encouraged the people of Israel to leave the service of the Lord and to worship these other gods. The desert which resulted was a fusion of drought and the thirst of the people because they had been enticed to exchange the source of living water for no water at all.

It had not always been this way. They had been the chosen of God, and he had loved them with the great compassion of his faithfulness: Listen to the way in which the prophet Hosea described it:

> When Israel was a child, I loved him,
> and out of Egypt I called my son.
> The more I called them,
> the more they went from me;
> They kept sacrificing to the Baals,
> and burning incense to idols.

CARL N. EDWARDS *is a student at Union Theological Seminary in New York. He is a graduate of Duke University and has spent a year of study at the University of Heidelberg, Germany. Mr. Edwards is editor of the Union Seminary Quarterly Review.*

* From *Collected Poems 1909-1935* by T. S. Eliot, copyright, 1936, by Harcourt, Brace and Company, Inc. and reprinted with their permission.

Yet it was I who taught Ephraim to walk,
I took them up in my arms;
but they did not know that I healed them.
I led them with cords of compassion,
with the bands of love,
And I became to them as one
who eases the yoke on their jaws,
and I bent down to them and fed them.

It had been that way once, but now with Ahab the people had forsaken their heritage, forsaken the God of their fathers, left the security of their homes and families, and stumbled off into the barren desert. It is out of this desert that Elijah emerges, fiery, prophetic, challenging all that obscures the majesty of the Holy God, asserting passionately the sovereignty of but one God over the world, pointing with unwavering assurance to God's unqualified claim upon man's faith, hope, and love.

Our Own Desert

It is out of this desert that Elijah emerges — and he springs disturbingly into our own desert. For we, too, are the people of the covenant; we are baptized, confirmed members of the church. We have taken the vows of baptism in a moment of solemnity if not of seriousness; we have identified ourselves with the life and concerns of this particular group of people for better or for worse; most of us were dedicated here shortly after our birth, we return at the time of our marriage, and we shall be brought here once again on the day of our death. We are the people of the covenant. Yet we too dwell in a desert, we to whom the worship of the church seems so often to be but a necessary time-consumer in our passionate drive for community respectability; we, who speak so glibly about our ideals of brother-love, and then fail ever really to seek out in the streets and fields those of our brothers who cry so heartbreakingly for our support and sympathy; we, who express a living interest in the mission work of the church — so long as that work remains 2000 miles away in Africa. The only real difference between the desert in our time and the desert in Elijah's day is that we are so much more willing to recognize Elijah's desert. How like us! How very like us to admire the story of the Old Testament precisely because it is a story about people who lived such a long time ago. But the Old Testament has a strange way of coming suddenly to life. Elijah leaps before Ahab, and we find *ourselves* the subjects of his criticism. Ahab's desert is our desert!

"Troubler of Israel," we say, despising the smell of his rags, objecting to his untimely and untactful intrusion upon the privacy of our lives, making indignant noises to the effect that people should mind their own business, that more tolerance should be shown around here, that fanatics only stir up the troubled masses. But all our objections are of no avail. Elijah challenges us when we play the role of Ahab, just as he challenges us when we play the role of the "innocent" misled masses of people. We can shift our masks, to be sure, and peer out a him again, this time with pretended innocence saying sweetly that we were led astray by those wh should have known better. We protest the accusa tions and virtuously show how our hands wer grasped by those stronger than ourselves while ou feet were led in naive innocence into the dry sands We plead the innocence of the German peopl under the brutal regime of Hitler, or we plead th blamelessness of the American people under th excesses of organized management and organize labor, or we plead the faultlessness of America parenthood before the widespread problem of ju venile delinquency. "Not until we asked for water did we know that there was none to be had," w protest pitifully, remembering in secret tha thoughts of water had never crossed our minds But not even our words are our thoughts. An Elijah bares our falsehoods with embarrassing ac curacy. "How long will you go limping with tw different opinions? If the Lord is God, follow him but if Baal, then follow him."

And there it is, not only for us to see, but dis played before the eyes of our neighbors as well. Fo the truth of the matter is that we are a people of in decision. It is not so much that we doubt that th Christian faith is a good thing, that it can do a lo for the world, that there are a lot of good peopl who are Christians. We don't really doubt that But why be a fanatic about it, we say. Maybe ther is something good in all religions. We haven't trie the Moslem religion yet, and we don't want to mak up our minds until we have given it a fair chance Or we are not so sure but that the Baptists do no have a better approach than the Methodists, s we'll visit their church for a while to reassure our selves. Or maybe we can get along o.k. if we don' come to church at all, if we just try to be good t people — and it wouldn't be right not to see i this is a sound alternative. Our indecisions ar not so very much different from those of the peopl of Elijah's day. Perhaps the Baals *were* fertilit gods; we in America certainly know enough abou the worship of sex. Or maybe the Baals *were* th gods of black magic; yet the black magic of astrol ogy, of fortunetelling and palm reading has grown among us with amazing rapidity during the pas decade. No, the biggest mistake of all is to think that we are not implicated in the accusation o Elijah. Because we are. We are Ahab, the peopl of Israel, and the prophets of Baal all rolled int one.

But amazing grace that it is, the contest on th tall Mount Carmel, atop this mountain with it broad view to the sea, its cool streams running down the mountainside into the fertile valleys, its pictur esque landscape with grape arbors and shepherd spotting the distance, this contest staged by Elijah against our own false gods is inspired by God o our behalf. "How long will you go limping with

two different opinions?" The storyteller records that the Hebrew people could stand before this question only in the awkwardness of silence and shame.

The contest is proposed and the terms are accepted by the prophets of Baal and the people of Israel alike. Phenomenal terms are being offered. "The God who answers by fire — he is God." Here is a chance dreamed of by thousands, desired by all mankind, to have faith reinforced and validated by a supernatural miracle. And all in proper order, presented and executed by an authentic prophet of God. Which of us would not gladly have accepted the terms, eagerly gathered around the altars, pushed and shoved to be in the front lines, readied our cameras for a quick candid shot, and begun to envision the picture of ourselves on the front-page of the hometown newspaper with the stunning caption "authentic eyewitness to the miraculous event." Yes, hide the desire as we may, it is still no secret that it is we who answer enthusiastically to Elijah's challenge, "It is well spoken." It is well spoken, indeed.

Desperate Frenzy

But in the nightmare which follows, we seem to lose hold of our sense of propriety and reality. We came to observe, but suddenly we are participating. We came to look on objectively, to play the part of spectators at a football game, but abruptly we find ourselves limping and dancing toward the altar of Baal. We cry for our independence and our just rights, but our frenzy increases and we find that we are the prophets of Baal, calling with loud voices, "Baal, answer us." "Success, answer us." "Community respectability, answer us." It is a puzzle we do not understand, until backwards through time, backwards through the density and involvement of 900 years, backwards and forward into the time of Elijah and into the time of the here and now fly with biting intensity the words of Jesus: "He who is not with me is against me, and he who does not gather with me scatters." We are involved against our will, or, rather, because of the lack of our will, in the furious dance of the Baal prophets. "Yell louder," cries Elijah, taunting our efforts, making fun of our frenzy, egging us on into the exhaustion of failure and disappointment and into the long, dark, troublesome silence which follows.

So we lie breathless in the dust of our labors, unmoving in the soreness of our frustration, watching impotently as the drama moves relentlessly toward its inevitable resolution. We see the wiry prophet slowly build the altar of Jehovah, understand but dimly the liturgy of his actions, piling stones to the sacred number of twelve one on top of the other; we smell the odor of fresh blood spilled as the animal is prepared for sacrifice, see him seek to emphasize the severity of the drought by drenching the altar with precious water. And most painfully of all do we hear him quietly, precisely, and steadily pray before the altar: "O Lord, God of Abraham, Isaac, and Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Answer me, O Lord, answer me, that this people may know that thou, O Lord, art God, and that thou hast turned their hearts back."

Steadfast Love

This done, we hardly need live the next few moments of our lives, for they are self-evident. There is but one God, and he is a God of steadfast love, whose love appears as judgment to those who oppose him. We who crowded the ranks to see his miraculous revelation, have seen nothing unknown or unexpected or unrevealed in past times. God has always revealed himself in every moment of history to those who seek him in spirit and in truth.

He is God and none other. The sacrifice is consumed in the flames of fire which lick up even the water in the trenches around the altar; the prophets of Baal are slaughtered in the brook Kishon, because God loves his people and will not allow any usurpers of this love. Beneath the force of God's love breaking into the world, all false prophets must die. The storyteller of the contest on Mount Carmel has Elijah perform the bloody act. But in so far as each of us is a prophet of false gods, in so far as each of us places something less than God in God's place, then we must die before the consuming fire of his love. That in us which dedicates us to anything less than God must be purged.

But God's judgment is also and always his mercy too. Elijah knows this. With the faith of one accustomed to the fluctuations of God's judgment and mercy, he leaves the scene of the contest to await the end of the drought and the freshness of clean water. He has walked through the valleys of the shadow of death, yet he places himself still in the care and protection of God, knowing that he will finally be led beside the still waters where his soul will be restored. The last wild scene of this story shows him sprinting before the chariot of Ahab the twenty miles from Carmel to Jezreel, sprinting as one possessed of supernatural powers because, as it says, the hand of the Lord was upon him.

And we, we who have also been touched by God's judging love and mercy, what of us? We who have been not only on the mountain named Carmel, but also on the mount called Golgotha, what of us? Cleansed by the steadfastness of his love which will not relent in spite of our rebellion, will we too go forth as those upon whom the fearsome hand of the Lord rests? Can we sustain this week, this day, this hour, in spite of all opposition and temptation, our resigned and joyous assertion that "The Lord, he is God. The Lord, He is God"?

Lincoln

(Continued from page 8)

his soul in this world and placed him where the ray of hope is blown out as in the darkness of the damned, are you quite sure that the demon you have roused will not turn and rend you? What constitutes the bulwark of our own liberty and independence? It is not our frowning battlements, our bristling sea coasts, our army and navy. These are not our reliance against tyranny. All of those may be turned against us without making us weaker for the struggle. Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prized liberty as the heritage of all men, in all lands everywhere. Destroy this spirit and you have planted the seeds of despotism at your own doors. Familiarize yourselves with the chains of bondage and you prepare your own limbs to wear them. Accustomed to trample on the rights of others, you have lost the genius of your own independence and become the fit subject of the first cunning tyrant who rises among you."

Praise be to thee, O God, for thy servant and prophet, Abraham Lincoln.

Christian Brothers?

(Continued from page 5)

for sure. First, there is but one gospel of the one Lord Jesus Christ. This gospel of man's salvation, however variable may be the interpretations of it on the periphery, is nevertheless unchangeable and universal at the core. Second, through this one gospel, Christ Jesus has set us free from slavish conformity to the law of old, and from all novel forms of religious legalism which Christians seek to fashion and commend.

So long as there is fidelity to the crucified and risen Christ, there must be no coercion of any Christian or any congregation to conform to one pattern only, one theology only, one way of worship or one scheme of morality only. There are varieties of gifts which God the Holy Spirit grants to us his people, for we are not uniform automatons, but human beings of all sorts and conditions. But he who grants these gifts for the upbuilding of the church is the one God. There are varieties of kinds of service and ministry in the church, but one and the same Lord. These rich and manifold diversities which we see in the whole Christian family have been bestowed, not to cause and perpetuate divisions, but rather to secure and strengthen the unity of the whole church.

Some Christians in churches other than our own seem to be uncouth and unrefined — they have demons! Other Christians seem to be lax and liberal where we are rigorous — they are drunkards and gluttons! They are not like us. But how are we to appraise them as Christian brothers, or they to judge us? Only by seeking positive answers to two simple questions: Are they faithful to the gospel of Jesus Christ? Does the love of Christ dwell in them and motivate their lives? If an affirmative reply can be given to these, we will not necessarily and immediately find ourselves all in perfect unity. The course towards manifest unity is a long and arduous one. But at least we will be in the position of recognizing one another as brothers in Christ, and not disdaining each other as traitors or strangers.

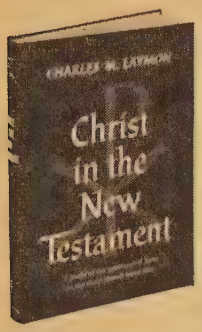
Coldness to Compassion

Today God is leading us out of that long era of calculated contention and mutual hostility among Christians and their separate churches. We have less and less use for mechanical "demon counters" and "moralistic yardsticks" by which we judge and exclude all Christians who are unlike ourselves. The revolutionary effect of the ecumenical movement in this century has altered irrevocably the relations between churches of many denominations. Coldness has changed to compassion, isolation to cooperation, exclusiveness to comprehensiveness. This is the work of God, and considering the discord of past generations, it is wondrous in our sight.

But the number of congregations and individual Christians actually touched by this movement of Christian reconciliation and unity is still too limited. The new and renewing spirit of Christian love and freedom running through the churches today is prying open our closed minds and warming our chilly hearts. But multitudes of Christians still think and act as though no changes were taking place. They are still like the children in the market place who want no fellowship with persons different from themselves.

The task of the church in the world has never been more demanding upon faithful Christians than it is today. The present need for witness against tyranny and injustice and idolatry, for ministering to human needs, for reconciling divided persons and broken communities, and for proclaiming the saving gospel of Jesus Christ is almost too formidable to contemplate. And the forces arrayed against the church today are of unprecedented magnitude and hostility. In view of the present crisis, it is our very faithfulness to God which requires us to put away all malice, envy, suspicion and coldness which separate us from our brothers in Christ. God offers us the grace to be reconciled to them, to live in common life and witness, if we will open our eyes and recognize the ways in which he gives us his gifts.

Abingdon Books on the Bible



CHRIST IN THE NEW TESTAMENT

Charles M. Laymon

"The subject is treated in a well-informed and judicious manner, elevating the basic elements in each case and viewing them in the perspective of different points of view. The bibliographies are excellent." — Dr. Donald T. Rowlingson, Professor of New Testament Literature, Boston University School of Theology

"A careful presentation of the life and work of Christ as seen in the Gospels, the Acts, and the Epistles, drawing on the best scholarship and presenting the results in a way that can be appreciated by those not familiar with the methods of textual and historical criticism." — *Pulpit Digest* **$3.50**

A SURVEY OF THE OLD TESTAMENT

W. W. Sloan

"Intended for the layman who finds technical terms and ideas a stumbling block to full comprehension, this very readable book should be appreciated in church circles for its simplicity and helpful organization." — *International Journal of Religious Education*

"Here is a concise but eloquent synopsis of the Old Testament. . . . It moves swiftly with the march of an ancient people toward a knowledge of God." — *Christian Herald* **$3.50**

LETTERS TO THE SEVEN CHURCHES

William Barclay

"This slim book is devoted to giving the background and interpretation of the letters to the seven churches found in the second and third chapters of the Book of Revelation. It is utterly amazing how much light Barclay is able to throw upon one's understanding of these churches." — *The Christian Evangelist*

"There is a wealth of fresh enlightening material given us on each page. The style is easy, the language simple and clear, and one gets a vivid picture of the situation both in general and as far as each church is concerned. Small as this volume is, it will serve well as a reference book." — *Lutheran Herald* **$2**

JEREMIAH: Prophet of Courage and Hope

J. Philip Hyatt

"The author, writing from a vantage point of fifteen years of research and study on Jeremiah, presents a wealth of knowledge and a fine organization of materials, set in terms easily read and understood, valuable not only for the longtime students, but also for the beginning student." — *Presbyterian Action*

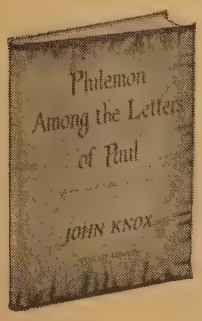
"One of the finest brief studies of a major prophet which is available. Scholarly competence and clarity of expression offer new light for an adequate appreciation of the prophet's life and times, personality and thought." — *Pulpit Preaching* **$2**

THE BIBLE AND YOU

Edward P. Blair

"The author does not offer any snap course in Bible study in this book, but he gives a sound approach to the serious student who desires to master the Book of Books. Our churches need such diligent study desperately." — *International Journal of Religious Education*

"Cogent advice on how to read the Bible to get as much out of the reading as possible. He tells what to look for when reading, and suggests the proper attitude for this reading. Throughout his style is lucid and interesting, making this book both pleasant and profitable reading." — *Harvard Divinity School Bulletin* **$2**



PHILEMON AMONG THE LETTERS OF PAUL

John Knox **(Revised)**

In this revised version of an earlier edition, Dr. Knox restates his conviction that the book of Philemon is central to an understanding of the letters of Paul and to the New Testament. Here Dr. Knox sorts out the evidence leading to the conclusion that the slave Onesimus, the central character in Philemon, later became the Bishop of Ephesus. And since this bishop would have been in Ephesus when Paul's letters were collected and published, he would have had something to do with the publication. Readers will find here fresh insight into the place and importance of the book of Philemon. **$2**

order from your bookstore

ABINGDON PRESS

Preacher, You're Underpaid!

By Leslie Conrad, Jr.

MR. AVERAGE Salaried Preacher, you're underpaid. You're making every bit of $85.24 a week. Let's be even more specific. The average work-week of the American Protestant minister varies from 60 to 80 hours. This means that you may be pulling down as much as $1.42 an hour, if you're a 60-hour-a-week man, or as little as $1.07 an hour if you're late to bed and early to rise.

The foregoing calculations are based on the latest word from Dr. Benson Y. Landis, editor of the Bureau of Research and Survey of the National Council of Churches. He reports that the American Protestant minister's average cash salary is $4,432 a year.

Before you hand in your resignation and demit the ministry in a fit of underpaid disgust, let me also report that the American Protestant preacher's salary is rising — slowly. In 1955 the average, according to Landis, was $3,700. During the last three years, the ministers across this land have received annual pay hikes totaling $244.00 per year. But Landis introduces a note of caution — even about salary increases. For example, the average salary in the Protestant Episcopal Church in 1939 was $2,725 versus the latest figure of $5,157. However, in terms of "1939 dollars," the salary figure today boils down to a mere $2,631 average, contends figurer Landis.[1]

The shepherd of the flock continues to cling to one of the lower rungs of the economic ladder. As a national group, ministers stand lower in pay check returns than barbers, blacksmiths, bookkeepers, bus drivers and longshoremen. However, they still manage to keep pace with factory workers.

Not only is today's Protestant minister extremely low-salaried, but he is also a poor credit risk. (Low salary and poor credit risk could be kith and kin!) According to Robert Hancock of the College of Commerce, University of Illinois, the minister ranks seventeenth among the forty-two commonest occupations in the order of credit rating. The only grade-A clergy risks are ministers who serve large congregations in big cities. Among the credit risks who rate higher than clergymen are school teachers, railroad clerks, college professors, post office employees, office workers, engineers, doctors and dentists.

It is no wonder that so many ministers find it necessary to patronize finance companies and the loan departments of near-by banks, especially when the big bills arrive at the parsonage. On the average, American Protestant ministers are in debt about $500.00 apiece.

There is the oft-repeated case of the church board in search of a minister to fill its vacant parsonage and pulpit. They decided to offer the selectee an average of their own salaries. Each man noted on a piece of paper what he was making; the slips were collected; when the average salary was announced, they exclaimed in unison: "But that's too much for a preacher to make!"

Too Much?

But what is too much? Too much for preaching the gospel to living souls — immortally valued? Too much for administering a congregation's life and work? Too much for beating the bushes for membership prospects? Too much for baptizing, confirming, marrying, visiting the sick, comforting the dying, and burying the dead? Too much for counseling the lonely, the worried, and the fearful?

Take my own pastor, for example. For twelve years he has ably served a congregation that now totals 1,200 members. The membership is composed of two groups, suburbanites and city-livers. They are of middle, upper-middle class stock.

As a full-time general church secretary, it has fallen my lot to assume the position of a laymanized minister for the last nine years. During this time I have led a lonely one-man drive to secure an occasional raise in the pastor's salary at the annual congregational meeting. Two years ago his salary was reluctantly upped to $5,000.

Last year the finance committee failed to recommend even a $5.00 raise, and no one objected. At this year's congregational get-together, the same thing was about to happen. Just before the budget was to be adopted, I asked for the privilege of the floor. I warned the assemblage that the pastor was underpaid, and that should he leave for other pastureland, I doubted seriously if a capable replacement could be found for less than $6,500. A blend of guttural groans and gentle guffaws of disbelief greeted my verbal observation.

Hardly had I taken my seat before one of the more active members lambasted me publicly for bringing up the subject, stating forcefully: "A minister should serve without regard for pay; he should serve solely out of love for his people."

In a later conversation with this pay-hike objector, he informed me that he had never made as much as $5,000 a year — thus he couldn't feel the urge to vote for an increase. Furthermore, he stated that a minister — no matter how capable — deserved only the barest essentials, *sans* all luxuries. When I asked him to name a couple of luxuries, he quickly listed an automobile and TV set. I walked away a few moments later.

Among the better paid professional men in any community, the physician ranks near the top. I have a couple of friends — husband and wife — who sell made-to-order dresses to physicians' wives. In his years of peddling high-class clothing, the male member of this partnership has become the confidant of many a physician. He tells me that any physician who wants to work at an average speed can make a minimum of $35,000 a year. If he wants to work at above-average pace, he can easily count $50,000 of intake money at the close of each year.

Have you ever compared the education, life, and work of "the physician of bodies" with "the physician of

[1] Benson Y. Landis, *Yearbook of American Churches — 1959 Edition* (New York: National Council of Churches, 1958).

LESLIE CONRAD, JR., *is executive secretary of the Luther League of America, the youth organization of the United Lutheran Church. A graduate of Lenoir-Rhyne College, Lutheran Theological Southern Seminary and Temple University, Mr. Conrad writes for a variety of periodicals, religious and secular.*

ouls"? The educational requirements re almost identical — four years of ollege, three of graduate school, and ne of internship. Granted, the edu- ation of the physician may cost him nore in dollars and cents, but no nore in years of test and strain.

The clergyman who sets up shop — nd keeps his shop in order — spends s much on his tools as the first-class hysician does, and sometimes even nore. The minister who is on his oes spends more on periodicals and ooks annually than the average hysician invests in office equipment.

I have never heard physicians of he body apologize for what they harge for their services. They don't pologize for their automobiles, their lothes, their house furnishings, their ollege educations for their children, r their vacations. Why should physi- ians of the soul be so carefully detec- ived at every move they make? It ust doesn't add up!

Plated Plunder

Fresh on my mind is this choice bit of information from a pastoral friend. In recent days one of the city's auto dealers dropped by to see him, and left with him a more-than- nedium priced sports car for try-out driving. The dealer assured him that 'the price would be right" if he be- ame interested in trading.

The church council — the congrega- ion's governing board — met that ame night. When the pastor drove up in the sports car, he felt certain hat there would be no lack of bull session material for those who saw him get out of the car. He greeted the church councilmen individually, pausing long enough to inquire of the last one in line, what he thought of a minister owning a sports car. Quickly came this reply: "I'm sure that a lot of our members would think twice when they considered the 'pas- tor's salary item' in the budget at the next congregational meeting."

How considerate! — especially for a shepherd who had taken good care of this particular flock for five years. The question wasn't asked: "Will he get this car at a bargain price?" Neither did the commentator consider the fact that a sports car might well meet an unmarried pastor's needs. Point-blank, the decision was made: 'A minister of the gospel has no busi- ness driving a sports car — period." It is perfectly all right for a physician of the body to drive any model auto his medical heart desires. But a physi- cian of the soul must have nothing to do with such precisionly-plated plunder.

Senator Paul H. Douglas, when a professor, made a study of salary situa- tions in America. His study revealed that the economic position of the min- ister has steadily declined since the turn of the century. Douglas won- dered if the decline was the result of the poorer quality of ministers which was discouraging churches from raising their salaries, or, whether it was the poorer salaries which were discourag- ing able men from entering the ministry.

No doubt, both reasons are valid. However — and unfortunately — there has been too much of that old buga- boo: "Pay me whatever you think I'm worth." This seems to be the approach that ministers have generally swallowed. Can you imagine your druggist, or your car salesman, or your groceryman, putting it this way?: "I appreciate the privilege of serving you; let your pocketbook conscience be your guide. Just give me what you feel the product is worth to you!"

My pastoral father pulled this stunt once — and for the last time — after he signed a marriage license for a couple he had just wed. "How much is your fee, pastor?" inquired the groom. My father rather softly and sheepishly replied: "Whatever you think it was worth." The just-married male pulled out a fifty-cent piece and rather boldly handed it to my father for his services. (I viewed the transac- tion as a pre-teener, and the complex- ion of my father's face is still vivid!)

Some ministers delight in patting themselves on the back, humbly com- mending themselves for not making the salary a major matter in the con- sideration of — or the acceptance of — the call to a congregation. Rather than priding themselves on scroung- ing through life on paltry salaries — which aren't so humbly swallowed, really! — it would seem advisable for ministers to inform laymen that their minister is worthy of larger pay-check consideration.

About the only time a minister finds himself in position to speak out on salary matters is when he is extended a call to another parish. If the salary offered in the call isn't large enough, he may politely reject the call. If the pulpit committee desires to know why he declined, he may honestly tell them — as many ministers have — that the take-home pay was insufficient. In most cases, the pulpit committee — if it is really interested in the prospect — will increase the salary pronto.

In denominations where the salary matter is decided in a conference be- tween the congregation's board and the bishop, or between the congrega- tion's board and a district superin- tendent, the minister is really caught in a squeeze. However, in recent years an increasing amount of salary-raise assistance has been oozing from the offices of bishops, district superintend- ents, synodical presidents, and such like. If they had a mind to it, such parish placement persons could put the pressure on congregations that are under their care, and frankly inform them either to cough up enough cash for the right sort of shepherd, or else, be satisfied with a sub-sub-par brother of the cloth.

Ministers do not have an organiza- tion or a union to beat the wage drums in their behalf as do most work- ers. Maybe the time has arrived for ministers to organize their forces — even across denominational lines — and employ some public relations experts to fight their salary battles for them. For the most part, it's a matter of thoroughly educating the laymen.

In his book, *The Minister's Personal Guide,* Dr. Walter E. Schuette advises ministers as a last resort to take the straightforward approach, and place the more-cash-is-needed matter squarely before the officers of his par- ish, or before a selected discreet few of them, or before their chief officer.

"This had best not be the treasurer. Church treasurers are, I would prefer not to feel I have to say it, very often not so willing to part with funds as to receive and hold them. They make themselves watchdogs of the funds, rather than administrators of them; and their proclivity to be watchdogs places many in the bulldog class, with a very tenacious grip on the fund entrusted to them. They rarely favor having the parish assume new finan- cial obligations. For this reason the minister who needs more money had better confer with some other influen- tial parish officer or officers."[2]

Ideal Method

The most ideal method of solving the pastor's salary problem would be for each denomination to determine minimum salaries in convention, and set the minimum high enough to make the ministry a more attractively sal- aried profession — precisely what it deserves to be! What would be a good minimum? $6,500 — excluding par- sonage or manse.

On that day when a living minimum salary is established for all ministers, I would like to organize a NMPP Club — No More Perquisites for Preachers Club. (I use the term per- quisites in its broadest possible mean- ing — gifts of money and material, fees for baptisms, confirmations, wed- dings, burials, etc.) A living salary should mark the elimination of all perquisites.

Whose ambassador is the pastor, anyway? Mr. Bankbook, or Mr. Land- owner, or Mr. Unionleader of the con- gregation? The pastor, by virtue of his office, should be the spokesman for Christ and his church. The pas- tor is the employee of the entire con- gregation. Every man, woman, and child of the shepherd's flock deserves equal consideration, regardless of pres- tige view or pocketbook volume.

The elimination of all stripes and types of perquisites would kill for good the "hand-out label" which is so often attached to clergymen and their families. Early in my ministry, I accepted some instances of free med- ical service; but the practice has long since been anathematized. I pay full price for all dental work and for every physician's call. I'm not on hand-out status, and I don't expect hand-out treatment. I even pay full price to my Lutheran barber, and I

[2] Walter E. Schuette, *The Minister's Per- sonal Guide.* (New York: Harper & Brothers, 1953). Used by permission.

tell him what I think — even for his occasional less-than-best efforts in trimming my hair.

I question the advisability of accepting gifts of any description from members of one's own congregation. Too often, the gift smacks at a small-scale bribe. And a minister should never be forced to allow a former gift of any size sway him in preaching the gospel or in parceling out the right sort of counseled judgment.

I even question the practice of a minister receiving gifts from the congregation as a whole — such as a car, or TV or Stereo set. In most cases, the entire congregation never contributes to a special gift for the minister.

I have a close pastoral friend who received a new auto at Christmas. The congregation contributed about one-third of the total costs, while the wealthiest member picked up the tab for the other two-thirds. It was Mr. Moneybags — whom else would you expect? — who handed over the keys to the new auto. It was he who owned the largest mill in town; it was a mere business transaction to him. No doubt about it, he would expect personal favors from the pastor when and if such were necessary in labor-management squabbles. On top of this, he was an out-and-out segregationist. A living salary would make it possible for every minister to turn down such bribery-type gifts.

Mr. Average Salaried Preacher, you're still underpaid! Rather than exist in such straits until you retire, why not employ a sensible salary-increase approach, and live happier thereafter?

Pulpit Calendar

July 4 — Independence Day.
July 5 — 7th Sunday after Pentecost.
July 12 — 8th Sunday after Pentecost.
July 19 — 9th Sunday after Pentecost.
July 26 — 10th Sunday after Pentecost.
Aug. 2 — 11th Sunday after Pentecost.
Aug. 6 — The Transfiguration.
Aug. 9 — 12th Sunday after Pentecost.
Aug. 16 — 13th Sunday after Pentecost.
Aug. 23 — 14th Sunday after Pentecost.
Aug. 30 — Festival of Christ the King.
Sept. 6 — Labor Sunday.
Sept. 7 — Labor Day.
Sept. 13 — 17th Sunday after Pentecost.
Sept. 20 — 18th Sunday after Pentecost.
Sept. 27 — 19th Sunday after Pentecost.
Sept. 27 - Oct. 4 — Christian Education Week.

Book Reviews

URBAN CHURCH PLANNING. *By Walter Kloetzli and Arthur Hillman. Muhlenberg. $2.50.*

THE CHANGING city presents to the Christian church a challenge which calls for courageous adventure and wise strategy. When church membership declines in an era where population is increasing, there is need for reappraisal — thorough if not agonizing. This book is designed to help city churches to understand what is happening in the cities of America and in the churches that face this urban change. Every pastor and officer of a city church would find this book to be exciting and profitable reading.

One author is secretary for Urban Church Planning under the National Lutheran Council; the other is a church-oriented sociologist. They have provided a handbook which will help in the understanding and the meeting of the problems which the urban church faces. They tell how a church can analyze itself and its field, can discover the needs of its community and discern the relevance and validity of its program. The tools of the sociological sciences here come to the assistance of committed Christian leadership in the intelligent study and planning of the inner city church.

The authors' hope is that "more churches through greater familiarity with community planning will be able to take part in it, not only as churchmen interested in the well-being of their churches, but also as citizens concerned about the orderly development of their communities." — *Harold L. Bowman, pastor emeritus, First Presbyterian Church, Chicago, Illinois.*

KNOW YOUR FAITH, *By Nels F. S. Ferré. Harper. $2.50.*

THE AUTHOR'S stated purpose is "to make solid theology generally available" to the public. Thus the book can be aptly characterized as a layman's systematic theology and, as such, it covers the entire range of subjects usually credited to that discipline. In a way, it is brilliantly conceived to serve a great deficiency in modern Christendom; namely, an informed laity.

There is no unltimate authority in history. Experience, the Bible, the church — all are channels by which the living Christ, the Lord of love, speaks to us. Nels Ferré has unusual clarity in his delineation of three ascriptions to Christ: Son of God, Son of Man, Savior. Witness the unique problem of the Son in that God was somehow in Jesus yet beyond him. Consequently his followers understood the personal relationship in terms of Father-Son.

Ferré definitely tries to answer the layman who acknowledges his bel in God but questions the necessity Christ. Here the classical Christologi position of recapitulation is present as if it were the most natural a simple interpretation of the bibli faith.

A lack of love is described as which is also faithlessness. Sin is bo personal and social being reflected anxiety and insecurity. Salvation fr this morass of sin comes only by cepting the true security, namely G

The book concludes with a disc sion on the life everlasting. Fe believes that there are three live ternatives for modern man. First, naturalistic experience of the eter in the temporal, a moment of ecst but of no duration. Second, a mo fied theory of reincarnation. And la the position which the author accep a genuine resurrection as a gift God. We can participate both qua tatively and quantitatively in a n life now and in the world to come.

Mr. Layman may stub his ontologi toe, however, when he tries to figu out how the "pattern" of Christ God's love for the world becomes "configuration" in history. Or, how t image of God reverts into a kind negative analogy of being in whi the "image of God in man is ma need for love."

A final word in regard to litera style. Many readers will have to wo through Nels Ferré's cumbersome w of writing. He has a peculiar devi of statement and restatement that wearing at times. Nevertheless, t labor is rewarding. The book oug to be recommended to the laym wishing a capsule presentation of wh he accepts through faith. — *Jack Schweizer, The Bethany Press, Louis, Missouri.*

I BELIEVE IN IMMORTALITY. *By Jo Sutherland Bonnell. Abingdon. $1.*

DR. BONNELL, who devotes t first four chapters of this book a development of the idea of our spi ual immortality, says that "Christian stands or falls by the Resurrectio and sums up the evidence for the R urrection in eight points. The first "There is the New Testament witn of the empty tomb." The eighth "There is the experience of the livi Christ in the hearts of men." T reader who finds no ambiguity in a between these points will be helped reading the book, for it abounds w ideas, quotations and illustrations.

If any ambiguity does appear in th points, reading further will not dis it. It is true, as the author says, t love is the supreme value known man. But whether the greater revo

Save Money on your PARISH PAPERS

ur prices are much lower than other printers charge — at least 50% lower. This is due to the fact we specialize in this ıe line of work. We turn out publications on the "mass production" plan — at the same time giving you a maga- ne that is individual in appearance and contents. Even the smallest church can use our service. A few subscriptions or ls will pay all expenses. At least one-half of our 400 customers make a profit from every issue.

READ WHAT OTHERS SAY

"Your service is excellent." — Rev. Samuel A. Douthit, olkston, Georgia

"Your Syndicate pages are excellent." — Rev. Allan W. Iartin, Moose Jaw, Sask., Canada

"Your workmanship on the Methodist Weekly News lash is very good." — Howard R. Hall, Scio, N. Y.

"Your workmanship is of the highest caliber." — Rev. uther E. Schroeder, Lively, Ontario, Canada

"Your service is very fine indeed. No complaints." — ev. T. W. Gaither, Los Angeles, Calif.

"It is a pleasure to deal with the National Religious ress. The last issue of Texas Church of God State Bulletin as most satisfactory." — N. C. Dalton, El Campo, Texas

"We were highly pleased with the last issue of The vening Light Evangel. Your service is excellent." — Rev. Iarold J. Stump, Flatwoods, W. Va.

"You did another fine job of printing on the last issue The Pilot. We received lots of compliments on it" — ev. E. Dale Wenos, Rock Island, Ill.

"The last issue of The Valley Lutheran was very good. ur people look forward to every issue." — Rev. O. E. olven, Horace, North Dakota

"The last issue of The News Commentary was beauti- lly done." — Rev. A. G. Skelly, Deep River, Ontario, anada.

"Your work on our parish magazine, St. Johns News, is entirely satisfactory." — St. Johns Evang. & Reformed Church, Nazareth, Pa.

"Your prompt service on the last issue of Christ Church News was very much appreciated." — Rev. Albert G. Gonser, Milwaukee, Wisc.

"You surely gave us fast service on the last issue of Timonium Tidings. Your service is excellent. We certainly appreciate your splendid workmanship." — James S. Royer, Timonium, Md.

"We appreciate your efficient and fast service in the way of printing Felton Presbytidings." — Winfield Blount, Pastor, Presbyterian Church, Felton, Calif.

"The members of our church enjoy reading The Crum- baugh News. We receive many encouraging compliments. Thanks for your prompt service." — Richard Ireland, Leroy, Illinois

"The last issue of the St. Andrew Messenger was well received. We are highly pleased with the quality and print- ing of the magazine." — Rev. J. Herbison, Huntsville, Ontario, Canada

"The last issue of The Vanceboro Methodist Herald was excellently done. We appreciate your good judgment in the arrangement of our magazine." — John Reece, Methodist Church, Vanceboro, N. C.

INVESTIGATE AND THEN DECIDE

FOR SAMPLES, PRICES AND FULL PARTICULARS REGARDING OUR SERVICE AND THE HELPFUL SIXTEEN-PAGE ILLUSTRATED PARISH MANUAL CONTAINING DETAILED EXPLANATION OF PUBLISHING PROCEDURE, FILL OUT AND MAIL THE COUPON.

Do it NOW. No obligation, of course.

USE THIS COUPON

Please send The Parish Paper Manual, sample parish papers, and full particulars regarding your Standardized Service.

Name .....

Street .....

City ..... State .....
TP

The National Religious Press
523 Ottawa Ave.
GRAND RAPIDS, MICHIGAN

tion of divine love is seen in Christ's response to the cross and subsequent triumph in the life of mankind, or is seen in the empty tomb and the events described as occurring between Good Friday and Ascension Day, is a question which seems to depend for answer more upon appreciation of moral values than theological disputation. — *Wesley D. Osborne, Searing Memorial Methodist Church, Albertson, New York.*

I Believe in Jesus Christ. *By Walter Russell Bowie. Abingdon. $1.25.*

THE MOST durable faith in Christ has its roots in the most intimate acquaintance with the Jesus of history. It progresses from the historical to the theological. It does not rest there, but shows us how to follow the living Christ in our own time and place, for we belong to the 20th century and he is truly our eternal contemporary.

It is gratifying in these ways to discover in this a book that pursues such a course. However, it is doubtful whether a reader who does not already believe in Christ would be led by it toward commitment. That is because the element of direct personal witness is missing. We read of others whose lives "seemed" to be changed or who "recognized" a presence in still others. But ever between the reader and the divine Galilean there is a veil of detachment. For conviction we are offered a "feeling" of reality. The words "feel," "felt," and "feeling" appear in such statements as this: "If we cannot see him with our physical eyes . . . still the Gospels make his figure live and move in such a way that we can *feel* what he was like" (page 21, italics in original). For many the Gospels have revealed more than a puppet Christ, and feeling is not a criterion of truth. — *Wesley D. Osborne, Searing Memorial Methodist Church. Albertson, New York.*

BIBLE CATALOG

BIBLES

The Most Complete Bible Catalog Published

Wholesale discounts available to agents and to buyers for Churches or Sunday Schools. Write today for FREE catalog.

CICERO BIBLE PRESS Dept. CC BROADVIEW, ILL.

THE INTERPRETER'S BIBLE

In 12 volumes

Praised by *The Christian Century* as "the best two-foot shelf of books about the Bible now available in the English language," *The Interpreter's Bible* is already becoming recognized as the standard Bible commentary of our time. Its twelve volumes place at your fingertips the finest thinking of the world's most eminent Bible scholars and theologians—and now you can get the set at a new low price!

THE 12-VOLUME SET, $89.50
SINGLE VOLUMES, $8.75

Order from your bookstore today

ABINGDON PRESS

The World's Living Religions. *By Robert E. Hume. Scribners. $3.50.*

THE REPUBLICATION of *The World's Living Religions* by Robert Hume is a noteworthy event in the field, but not one which requires extensive review. Since 1924, it has become a little classic in "comparative religions," especially for its concise if oversimplified comparison among the different faiths, its neat and accessible outline and its extensive use of quotations from the world's scriptures. These elements Professor Braden, an eminent authority in his own right, has not wished to alter. "Completely revised," therefore, means in reality the correction of statistical tables, the addition of more recent references, and the too-obvious insertion of paragraphs on such topics as Lin Yu-tang, Indian social movements, Sectarian Shinto and a summary of Christianity. Single sentences indicate the problem raised by Communism in the past thirty-five years. Despite a few unrevised anachronisms, those who have appreciated this handy handbook in the past will welcome its new format and low price. — *Creighton Lacy, Divinity School, Duke University, Durham, North Carolina.*

The Meaning of the Cross. *By Henry Sloane Coffin. Scribners. $2.50.*

IN HIS preface, Dean James T. Cleland of Duke University's Divinity School expresses regret that there is growing up a generation of divinity students who have not known Dr. Coffin. The republication of this brief but lucid volume should solve that problem. As one who had entered this world only shortly before this book was completed in 1931, I can attest to a real sense of joy in "discovering" it. Its timelessness is amazing. It is a work of great depth with a fine devotional quality. The experience of reading it urges one to review Dr. Coffin's other writings.

Here the forces leading to the cross are recognized as ever present in our own life — religious intolerance, commercial privilege, political expedience, pleasure-loving irresponsibility, unfaithfulness, the mob spirit, militarism, public apathy.

Here it is made clear that preachi must take specific sins and show th connection with the cross. Here the recognition that church membe ship has been made too cheap as move in beaten paths, afraid to e plore new districts of justice, kindn and faithfulness. "Followers of Jes are in every generation a company revolutionaries who turn their wor upside down where they do not fi it love-side up."

A quarter of a century has on intensified the validity of this counse "We are not going to get forward race relations, in international goo will, in industrial peace, until we a quire the capacity to suffer in t follies and failures and misfortun of others. We find denunciation much easier than compassion; and t cross on Calvary had its origin in compassionate heart."

Truly here the meaning of the cr is presented in terms intelligible in vital way to the life of our own time. *E. Eugene Huff, Associate Ministe North Avenue Presbyterian Churc New Rochelle, New York.*

Think About These Things. *Robert D. Hershey. Muhlenbe $2.50.*

THE IDEA of reading "anoth book of sermons" by the sa man, and reading it as a book with a short period of time, usually leav one cold. Such an experience natural lacks the element of on-the-scene i spiration and of an animated perso ality behind the words. This book is very happy exception. The very de cation page catches the ministerial e and warms the heart of the conscie tious preacher whose special art similarly dedicated to the task of lating the gospel to the troubled min of modern men. These are sermo with a psychological bent and co posed and arranged in such a logi order that they could well be cons ered a series analysis of the "hum predicament" faced with frankn and courage, but faced also with ho ful faith by one whose mind as well heart has been profoundly impress by the Christian gospel. The style informal, though dignified, and d arming with overtones of good hum and sympathetic understanding. The are many apt illustrations and quo tions which excite the mind. Alm every line is a "punch line," sparklin fresh, and fast-moving toward a po tion of hope confirmed by the "Go News." Here is ancient bibli theology dressed to catch the criti eye of today. — *James M. Grego Woodlawn Presbyterian Church, Bir ingham, Alabama.*

Rembrandt and the Gospel. *By A. Visser 't Hooft. Westminst $4.50.*

THE painter Rembrandt was deed a man of one book. inventory taken after his death li as item No. 22 that one book—

ble. If all his life he was a painter themes from the Bible, only in er years after the depth of personal gedy, argues the author, was he a blical painter. Only when he de- ted the frivolity, the drama and sationalism of the earlier approach, ly when he himself was drenched the humanness of which the Bible eaks — only then was he capable probing its depth. The mystery God veiled in his revelation in sus Christ, the humanness of his manity, the Antiochian line of ristian theology, all these themes e clear in Rembrandt's attempt to peak the unspeakable." The par- oxical harshness of the incarnation here; Christ's judgment on man's humanity to man; the simplicity of s work as he went about doing good: these were a refutation of Baroque d Renaissance ideas and ideals in inting. Visser 't Hooft is to be ngratulated for his refusal to fit embrandt into neat categories; West- inster is to be congratulated for e attractiveness of the book with thirty-two plates for illustration.

Pulpit Post

(Continued from page 2)

is sermon magazine which I have ken and read for years.

I hesitate to criticize, but I find any of the sermons exceptionally un- uitful reading. Occasionally they are long that one wonders if they ally were preached to an average con- egation. The themes are uninterest- g, the texts uncreative, and the velopment far removed from the eeds or interests of people who attend ir churches. One would gather from any of these sermons that preaching day is a very dull affair, out of touch ith the life of the people to whom is directed. Of course, the personal- y of the preacher may enhance the essage, but preaching should look od even on paper!

In my files I sometimes come across rmons from issues of The Pulpit in first decade, kept because they spoke th life and power to the problems d needs of those days. I fail to find e same vigor in what I read today. here are occasional exceptions, of urse. What has happened to preach- g?

CLARENCE F. AVEY
District Superintendent
The Methodist Church
Springfield, Massachusetts

SIR: The undersigned is genuinely rry for the "Memo" outburst of A.G. in the June Pulpit. Undoubt- ly it is a literary gem, but it will ver cool what you call "warm" urches, nor make more effective the ellectual cool churches. There are llions of men and women who are ade better citizens for worshiping in ose "warm" churches, and whose low artistic sense (according to T.A.G.) appreciate "Hoffman and Sallman" pictures too.

If you are attempting to raise the spiritual standards in our country, you are certainly barking up the wrong tree.

ERICK BERGSMAN
First Congregat[illegible]al Church
Shabbona, Illinois

SIR: Within the past weeks two communications from the Christian Century Foundation have jabbed me like a two-edged sword — right where I live! The first was the subscription notice with the constantly sky-rocketing price. The second was the June issue of The Pulpit. The first probed my economic cavity, and the second my intellectual and spiritual vacuum. But the latter experience was altogether therapeutic and brought such a thorough healing that it more than compensated for the painful jab at the state of my finances and made me feel that the quality of The Pulpit is worth the price, and more.

Some of T.A.G.'s editorials have sometimes struck me as superbrilliant and dazzlingly pedantic, but his last two "Memos" — how incisive and prophetic! And his sermon on "Jesus Against Himself" — how thoroughly fundamental!

PAUL D. CARPENTER
First United Presbyterian Church
Halstead, Kansas

If you can qualify . . . why shouldn't you save

$2 to $7 per thousand on your insurance

. . . available to full-time religious workers

ANY INSURANCE POLICY FOR MINISTERS —straight life protection, life insurance for your wife, a plan for income after your retirement, a program whereby you can help provide a college education for your children, mortgage insurance for your home, sickness, accident, hospital and surgical insurance protection—is available to you at less cost. It's because the nature of your calling makes you a *preferred risk* with The Ministers Life and Casualty Union.

So, if you can qualify, start saving on insurance costs right now! The rate table below, which covers only ordinary life policies, is an example of the unusual savings that are possible on *all* insurance policies regardless of type of protection that you may desire.

It's Easy to Order

It's easy to understand what's in a Minister's Life policy. Description of what you are getting is clearly described in brief, concise leaflets. The character of our policyholders makes low "preferred risk" charges available to qualified professional religious workers.

COMPARE THESE RATES
Against Other Ordinary Life Policies
Includes "Waiver of Premium" which means your insurance is paid for you in the event of total, permanent disability.)

AGE	ANNUAL RATE PER $1000
25	$15.65
30	$18.51
35	$22.17
40	$27.02
45	$33.31
50	$41.61

MAIL COUPON FOR FULL STORY

THE MINISTERS LIFE AND CASUALTY UNION
1048 Ministers Life Building, Minneapolis 16, Minnesota

Please rush details on the following insurance policies:
Straight Life Insurance Protection ☐ College Education Insurance ☐ Life Insurance for my Wife ☐ Mortgage Insurance ☐ Savings for Retirement ☐ Sickness, Accident, Hospital and Surgical Insurance ☐

*Name*_____

*Address*_____

_____

*Date of Birth*_____ *Denomination*_____

Books to Challenge the Christian Conscience

The Racial Problem in Christian Perspective

By KYLE HASELDEN. *The Rauschenbusch Lectures for 1958.* "A very comprehensive analysis of the attitude of the Christian church toward the race problem . . . wise, learned, charitable and courageous." — REINHOLD NIEBUHR. $3.50

Indians and Other Americans

TWO WAYS OF LIFE MEET

By HAROLD E. FEY and D'ARCY McNICKLE. "To read this book will not make anyone *feel* better, but if enough of us read it we may *act* better . . . it sheds light on a dark area." — KARL MENNINGER. $3.75

What's *Right* With Race Relations

By HARRIET HARMON DEXTER. "An excellent survey of race relations in America in terms of the more hopeful developments of the last few years." — *Religious Book Club Bulletin.* $4.00

Crusader Without Violence

The first biography of
MARTIN LUTHER KING, JR.

By L. D. REDDICK. Here for the first time is a careful, fully-informed biography of the "American Gandhi" — from his birth in Atlanta to his unsought role as leader of the Negro people. A vivid portrait of a great American as he lives out his dangerous and difficult mission in the South today. *With 8 pages of photographs.* $3.95

Stride Toward Freedom

THE MONTGOMERY STORY

By MARTIN LUTHER KING, JR. "Of first-rate importance . . . a most moving, challenging, exciting narrative . . . I wish every American would read it." — HARRY EMERSON FOSDICK. *Illustrated.* $2.95

At your bookseller

Books of Special Interest to Ministers

Preaching Values in the Epistles of Paul

VOLUME I:
ROMANS AND FIRST CORINTHIANS

By HALFORD E. LUCCOCK. "Deft and delightful . . . Nobody else can bring such a light touch to a deep meaning. Truly provocative aspects appear under nearly every one of Paul's texts." — MARGARET T. APPLEGARTH. $3.50

The Meaning of Worship

By DOUGLAS HORTON. *The Lyman Beecher Lectures 1958.* "Shows clearly the implication of the modern resurgence of interest in worship for the local parish and for the ecumenical movement." — DONALD MACLEOD, Princeton Seminary. $2.75

The Ministry of Preaching

By ROY PEARSON. "Every word he writes is worth reading more than once by all Protestant ministers." — REV. ROSCOE FOUST, Seamen's Church Institute of New York City. $2.25

Specifically to Youth

A BOOK OF SERMONS

By HARRY H. KRUENER. An unusually able, straightforward preacher speaks to the special concerns of the younger generation in America. Pastors will welcome this book in their ministry to young people. $2.75

Favorite Sermons of John A. Broadus

Edited by V. L. STANFIELD. "Priceless . . . every preacher in America should have this collection." — KYLE M. YATES, Baylor University. $2.75

We Have This Ministry

By ROBERT N. RODENMAYER. "Addressed to the average minister and covers practically every aspect of his work . . . packed with wise counsel . . . practical direction." — ROBERT J. MCCRACKEN. $2.50

HARPER & BROTHERS, N. Y. 16